GLAD TIDINGS

JANUARY, 1974

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Editor
Laura M. Plummer

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editorial

Glad Tidings . . . the magazine has been in print for fifty years, and its several ancestors add even more years to that total. For months now, I've been trying to remove myself from involvement at the very roots of it (the mounds of paper, paste pots, scissors and ink smudges) just long enough to look at the finished product objectively. That the magazine should be an effective mission education tool is never doubted. So, I ask questions like "Who are we trying to reach?" and "Are we reaching them?"

We are trying to interest people (men and women) throughout the whole church in the on-going mission story. The evidence is, however, that the magazine, a main source of mission information, has an almost totally private readership, that readership being found largely within WMS groups. The Glad Tidings is regarded by many as the WMS magazine only to be used by the group. Even then, the total number of subscribers is about half the membership of the Society.

The Women's Missionary Society, W.D., through the Editorial Committee prints the magazine because they feel the information contained therein should be circulated. Does the magazine need a fresh new start as a magazine for everyone to read?

The Editorial Committee and your Editor are asking this question. Does the name "Glad Tidings" confine the message it brings, that confinement coming because of the long established connotations built into the name? We want to establish a new image for the magazine, that image saying "This is a magazine for everyone, and what it has to say is in the now and is about the happenings of today!"

To do that, should the name of the magazine be changed?Changing the name of a magazine is a matter that should be approached cautiously, not on a whim, but after careful consideration. The name should reflect what is within its pages. It must attract the attention of prospective readers and make them want to know the information it contains. It can't cling to its original days of high circulation when that name was in vogue.

The magazine, all it holds being contained in its name, must reach present-day readers. The language, including its name, should relate to and be their language. It must be in terms they know. It can't use words which for many years have ceased to have meaning.

Bearing these things in mind, we are considering the matter: should the magazine have a new name? Looking into the archives, we realize this has happened before. It has happened with other periodicals as well.

Once again, we invite the readers to participate in making this decision, discussing it in your groups, presbyterials and synodicals. We ask you to let us know the outcome of your discussion. Should you feel the time for change has come, submit possible names with your report. In any case, make us aware of your opinion.

With so many people thinking about it, the right decision is sure to emerge!

LMP

ON A NEW YEAR

by LAURA BURNETT

At the beginning of a New Year, I would like to take this opportunity to say a sincere "thank you" to the officers, members and staff of our Society for their loyal support during the year 1973.

Last year, I had the opportunity of visiting a number of groups, presbyterials and synodicals throughout our Society and these were always a most welcome "happening". These visits have been a constant source of inspiration, encouragement and challenge to me personally as I observed the earnest desire on the part of our members to be involved in the total mission programme of the Presbyterian Church in Canada, both at home and overseas. Prayer, study and financial support has been maintained in an effort to enable us to meet our large budget commitment to the Board of World Mission and to continue the education work of our Society for which we are responsible.

On a number of occasions I was invited to share in congregational worship services which involved the W.M.S. when the mission of the church was particularly emphasized. In all of these services, one was very much aware of the togetherness exercised by all in order that a stronger Christian witness might be made in this day of indifference on the part of so many to the needs of others. We live in a world of greed and cruelty, of lust for power and we do need to share in the concerns of others as Christians if we really care.

Working as part of the Board of World Mission has been quite a rewarding experience and being closely associated with several other boards of the church in a "family relationship" has been most challenging.

Laura Burnett, President

God has blessed us abundantly and we have been constantly reminded during times of change. We have experienced deep concern and anxiety in our desire to know His will for us in the future, that His love will be sufficient for all our needs, that we can never drift beyond His love and care and that nothing can ever separate us from the love of God which is in Jesus Christ our Lord.

In this New Year, as we become involved in the various areas of Christian service where each has been called to serve, I pray that God will fill each one with His Holy Spirit and a renewed dedication to fulfill the task committed to us as Christians and co-workers with Him. May we each have a song on our lips and a deep and abiding joy in our hearts. May the Prince of Peace bless us and be our constant guide and companion throughout the coming year.

Measure of Life

What does it matter if I live,
For fifty years or one . . .
As long as I have time enough,
To get my duty done?
The more important thing in life,
Is trying to decide
What talent I possess, and how
It ought to be applied–
How I can use that gift from God,
(As everybody should)
To bring about more happiness,
And do the greatest good . . .
To help my neighbour and to serve,
My country in its need . . .
What kindness and sincerity,
In every word and deed.
It matters not to me how long,
I dwell upon this sod.
I merely do the best I can,
And leave the rest to God.

–J. J. Metcalfe

THE CHRISTIAN INSTITUTE OF SIKH STUDIES

by CLARENCE McMULLEN

Every living faith has two aspects, the doctrinal and the social. The creeds, rituals and the ecclesiastical organization of a church become meaningless if they are not closely related and contribute to the social life of the believer as well as to the society in which the church exists. A deep understanding of one's own faith as well as that of others in that society is essential for establishing and maintaining this relationship. In broad and general terms this understanding is the purpose of the Christian Institute of Sikh Studies.

The Christian Institute of Sikh Studies is situated on the campus of Baring Union Christian College in Batala, a medium-sized town about 20 miles from the Indo-Pakistan border on the Northwest. Whereas most of the other states of India have more than one Christian college, Baring College is the only Christian college for the four states Northwest of Delhi. Of its 1300 students, about 50% are Sikh, 42% Hindu and 8% Christian. The Christian Institute of Sikh Studies, though formally autonomous, has close informal ties with the college. Besides other such ties, of the three staff members of the Institute, two have teaching responsibilities in the college and the third is the college chaplain.

The Institute was formally established by the college in 1966 for two reasons. The first was the desire to understand the immediate environment of the college which was strongly influenced by Sikhism. In Batala there is an important shrine where Guru Nanak, the first guru of the Sikhs, was married. Besides other important shrines in a number of places around Batala, the famous Golden Temple of the Sikhs is in the nearby city of Amritsar. A large proportion of the population of the Batala area is Sikh, a fact which is reflected in the student body and faculty of the college. The second reason was the awareness of the fact that Punjabi Christians really knew very little about the faith of their Sikh neighbours.

The women of the Anglican Church of Canada gave money for the construction of the Institute building. It includes office space, a seminar room, two library rooms, and guest room facilities for visiting scholars.

From 1966 to 1969 under the leadership first of Dr. C. H. Loehlin and then of Dr. W. H. McLeod, the Institute carried on research, built up its library, and contributed to academic conferences and journals. The most important results of the research work carried on by these two were Dr. McLeod's *Guru Nanak and the Sikh Religion* (Oxford University Press, 1968) and Dr. Loehlin's *The Granth of Guru Govind Singh and the Khalsa Brotherhood* (Lucknow Publishing House, 1971). From 1969 to 1971 the Institute was without a director or staff. As mentioned earlier, it now has three part-time staff members.

The Institute has the following aims: 1) to engage in study and research in the field of Sikh history, religion and culture; 2) to encourage interest in the study of Sikhism and the Sikhs by the Christian Church, and to impart an understanding of Sikhism, both historical and contemporary, to members of the Church; 3) to stimulate and maintain dialogue and communication between Christians and Sikhs; and 4) to produce and distribute relevant literature.

The programme of the Institute consists of collective and individual research by the staff members, seminars and conferences at the Institute and other suitable places, and a modest publication programme. Currently, research is being carried out in the following fields: The Actual Religious Beliefs and Practices of the Sikhs; Contemporary Sikh Scholarship; Worship in the Christian Churches in Punjab; and The Nature and Extent of Christian-Sikh Dialogue in Punjabi Villages.

In 1972 a four day seminar on "Sociology of Religion" and a six day seminar on "Theology: Christian and Sikh" were held. For this year, seminars on "Popular Religion in Punjab Today" and on "Personal Religious Experience" are planned. The Institute also arranges conferences with the students and faculty of the college from time to time; it participates in and contributes to seminars and conferences at other centres of learning.

The Institute publishes a bulletin twice a year. In 1973 two small booklets, *The Present State of Sikh Studies* and *The*

The College Chapel

Amritsar Diocese, a Preliminary Survey were published. A third and larger work *Theology: Christian and Sikh* was planned for 1973.

The Christian-Sikh encounter takes place at two distinct levels in Punjab. The first, and by far the most important for the Christian community, is the encounter in the villages where Sikhs are landlords and Christians landless labourers. An example of this encounter is a small village about three miles from Batala. There are about 45 Christian families in this village, all of whom are landless labourers. Because they have no church building, these families have been meeting at different homes for devotions. Their Sikh neighbours have been im-

An Institute Seminar ▲

The institute staff Dr. John Webster, Acting Director, Clarence McMullen, Rev. Magbul Caleb (l to r). ▼

pressed by their devotional activities and have helped them considerably in obtaining a small piece of land for building a church. The Christians also feel that the Sikhs will help them in building the church. There are indications that the two communities will continue to understand and help each other in different ways.

The second place of encounter is in the university and academic centres. Two of the three universities in Punjab as well as numerous colleges are under Sikh control and see their function partially in terms of promoting and developing all things Sikh. The Christians on the other hand have one college, a medical college and a few isolated teachers here and there. In spite of this numerical disparity, it is evident that in the second place of encounter the initiative for dialogue, at least at this stage, must come from the Christians.

The Institute being the only one of its kind in the area is well aware of its responsibility and the task ahead. The Institute staff is new and it has limited resources in terms of personnel as well as finance. Through its programme the Institute has been able to create opportunities and a conducive atmosphere for Christian-Sikh dialogue. The fact that the Institute managing committee consists of Christians as well as Sikhs has been a great help in this direction.

Our experience and thinking so far has led us to believe that not only to make dialogue effective and meaningful but also to move beyond dialogue three things are absolutely necessary.

First, emphasis must be shifted from the purely scriptural aspect of religion to the actual living aspect of religion. It is not enough to understand the doctrines, teachings and the ecclesiastical organization of Sikhism or Christianity; we must also understand how the individual interprets and understands them and what role this understanding and interpretation play in his life.

Second, as it has been pointed out, “the Indian mind leans to the intensity; the Western, extensity”. The dialogue in our setting must take the experiential aspect of religion and its depth into full consideration. (Incidentally, a Sikh friend who has been teaching in the college for six years and is fairly familiar with Christian teachings and doctrines was greatly surprised when told that in Christianity there is something called the Christian or Christ experience).

Third, in order to facilitate honest dialogue between Christians and Sikhs, it is as essential to understand the nature and thinking of the Christian community as it is of the Sikh community. It is for this reason that we are engaged in research not only on Sikhism but also on Christianity in Punjab.

Due to world-wide Sikh migration, Christian-Sikh encounter is not limited to Punjab or India. Sympathetic understanding of Sikhism will help the Church and the Christians in Canada or in other countries to understand, appreciate and communicate with their Sikh neighbours. The Gospel of redemption also must find expression in sympathetic understanding of different faiths and diverse ways of life, an understanding which is a prerequisite for a world society.

Those who are interested in the work of the Institute and wish to receive its publications may contact the Director, Christian Institute of Sikh Studies, Baring College, Batala, Punjab, India.

Some Important Teachings of Sikhism

The origin of the Sikh religion goes back to Guru Nanak, the first guru of the Sikhs, who was born in Punjab a little over 500 years ago. Due to religious persecution Sikhism, under the later gurus, became increasingly a martial religion and the Sikhs began to regard themselves "soldier-saints". The 10th and the last guru organized the Sikhs into a brotherhood called the *Khalsa* (pure). A Sikh who belongs to this brotherhood must not cut his hair–thus the beard and the turban; must keep a comb; wear a steel bracelet; carry a sword–in most cases nowadays a small symbolic one; and must wear drawers of a certain type. After the tenth guru, the guruship was depersonalized. Now the spiritual authority is vested in the holy book of the Sikhs, the *Guru Granth Sahib* and the administrative authority in the *Khalsa* or Sikh brotherhood.

The Sikhs believe in one God who is eternal, formless and kind. He is both transcendental and immanent; both unmanifest and manifest; and both absolute and conditioned. In the manifest and immanent aspects he is conceived as *Nam* or *Sabad* (Name or Logos). These stand for the vision, apprehension and experience of God insofar as He is conceivable.

The guru holds an extremely important place in Sikhism. The guru alone can lead to God. Without his help man cannot find God.

Salvation means freedom from the cycle of life and death (transmigration) and from *Karma* (retribution). It means reaching the state of eternal bliss.

Man, according to Sikhism, is caught between the world which is full of evil and God who is good. By creating God's awareness in man guru can free him from the snares of the world. The world for the Sikhs is not an illusion *(maya)* but is real. The Sikh must not detach himself from the world but must do his duty in the world without being affected by its evil.

The Sikhs do not believe in idol-worship, incarnation, salvation through the observance of religious ritual, the caste system and untouchability. All men, according to Sikh teachings, are equal. This reflects in the institution of *lungar* or common kitchen. Such kitchens are attached to most of the *gurudwaras* (Sikh temples) where everyone must eat together irrespective of class, caste or sex. Women are given a much higher status in Sikhism than in most of the other religions.

Note: The above teachings are normative or scriptural. Considerable deviance from these is found among the Sikhs.

If you want a church...

BUILD ONE!

Dr. Laszlo Pandy shares a letter

Dear Zoltán:
It was with great surprise that I received your lengthy letter. I read with great interest your life's happenings of the last twenty-five years, for it has been that long since we last met.

I also would like to relate to you the events of my life—where I am, the problems with which I must cope, the world wherein I live.

As you heard, I became a minister here in Canada and am presently serving a Hungarian congregation. Do not be taken aback by the fact that I am serving a Hungarian congregation, because within the Presbyterian Church in Canada there are fifteen such congregations and four preaching points. Besides this, there are six Hungarian Protestant congregations within the confines of the United Church in Canada.

My congregation here in Delhi, Ontario, in the heart of the tobacco belt, is one of the youngest congregations. The first Hungarian Protestant arrived in the area in 1928, as a construction worker, in conjunction with the arrival of the Imperial tobacco factory. It was he who lured his relatives and friends here. Once the construction of the factory was completed, there remained few job opportunities other than as a hired hand on a tobacco farm. So they went there. Within a number of years they became sharecroppers, and within a few more years, they bought their own farms. And this is how their numbers increased around Delhi and its area. Naturally some of these Hungarians were Protestants.

Karoly Steimetz, then a Toronto-based minister, came this way first in 1945 and gathered together the Hungarian Protestants for a worship service. For decades afterwards, people who came from all corners of Canada would tell of the great experience of partaking in a worship service in Hungarian where there were *so many Hungarians.*

ESTABLISHING A CHURCH

Interest had been sparked: how could a congregation be organized? But everything remained only in the talking stage until the Presbyterian Church in Canada, acting on its own initiative, brought out from Hungary Laszlo Borsay who at that time was the Head Secretary of the Bible Society. Under the direction of Mr. Borsay, the planning began. If we take into account that the first worship service was held at Christmas 1947 in Tillsonburg's St. Andrew's Church, and that the organizational meeting was held April 1948, we would have to say that things were developing very quickly. In that same year, a manse was purchased; in 1949, a lot for the church. In 1950, the cornerstone is laid; in 1951, on the last Sunday in July, the dedication of the new church is held. When, in April of 1956, Laszlo Borsay leaves for the U.S.A., the congregation is completely self-supporting.

It was October 1, 1956 that I took over the charge of the congregation. Since then the congregation has been constantly building itself. In numbers it is not increasing, but in depth it is. The most important factor in this was the organization and commencement of a Sunday School. This was not an easy task, because those who came from Hungary never attended Sunday School, and it was difficult for them to understand the need for one. "Why, they never went, and still they were able to build a church, and they filled that church every Sunday!" But they had forgotten that many of them attended Protestant separate schools.

Slowly but gradually the Sunday School became the heart of the congregation's existence. This came about because the children brought their parents along to church so that they could attend the Sunday School. The middle or second generation, at that time, had grown up without a congregation of which to speak. Their parents, not knowing English, did not become accustomed to church-going. However, attendance at our Sunday School swelled so greatly that a Christian Education wing had to be constructed in 1966, and at the same time, the church was also modernized.

HUNGARIAN DECORATION

Not only did we do construction work on our church, but we also redecorated it. In 1964, the Moderator of the General Assembly dedicated the two "coats-of-arms" which are located on either side of the pulpit. These two "coats-of-arms" are the seals of the Presbyterian Church in Canada (the burning bush), with a maple leaf added, and the seal of the Reformed Church in Hungary (the flag-bearing lamb). They are very nice. They are mosaic art pieces made of glass crystal from Valencia. An elder donated each. In 1970, another elder donated beautiful covers for both the pulpit and the Lord's Table. Original Hungarian handiwork appears on the background of blue velvet. It was made in Budapest and it took 1400 hours to complete.

But don't think that everything goes as smoothly as this in our congregation. There are certain human problems also. One of the most difficult things for the congregation members to accustom themselves was that it was only through their donations and offerings the church could be supported, and that these had to be given with some regularity. You realize, of course, that in Hungary it was customary for the state to collect taxes from the congregation members for the support of the church, and to turn this money over to the churches. Thus the people were not used to the idea of making voluntary donations to the church. And they were not used to giving to support mission work, simply because during the four centuries that they were under Catholic Habsburg rule, everything was done to seal off the Hungarian Reformed Church from any influence from abroad. But slowly we overcame this problem, and we are now adopting Canadian customs, including the one of voluntary donations.

Other than this, one of our more difficult problems is the language and cultural distinctions between the Canadian-grown English-speaking youth and the older Hungarian emigrants. It is not only the two languages that spell difficulty, but the differences in life-styles, which the ever-present generation gap only tends to contrast. Already by 1961 we were holding worship services in English, but without much success. Most of our congregation being farmers, all come to church in cars. Herein lies our difficulty. The entire family comes to church together, and they like to take part in the worship service together, even if part of the family understands little of that language. And those that do come to the English service are often discouraged by the very low attendance as those who are not of Hungarian origin simply do not take part in our worship services. The explanation for this is that the English-speaking

Presbyterians of the town have joined other English Protestant congregations since they consider our congregation to be Hungarian, which, after all, is somewhat foreign.

However, the Presbyterian Church accepts us in official standing, as we are. Since 1962, we may teach the old Hungarian (Helvetian) Confession of Faith to the confirmation students. Perhaps, our congregation and Church is the only one who accepts these Confessions of Faith from the time of the reformation along with its own. Furthermore, we are the only ecumenical Presbyterian congregation. Along with our Confession of Faith, we employ our traditional liturgy and our own congregational government forms. Thus are we truly Hungarian Reformed, and at the same time, we are one body and one mind with the Presbyterian Church in Canada. As you see, the Presbyterian Church in Canada was the trailblazer for the present official Canadian political attitude toward ethnic groups, which is, in effect, the official support of these ethnic groups to retain and to preserve their cultural heritage. It is with their past that these ethnic groups are now accepted into Canadian society.

With my congregation, as with all Hungarian congregations, Sunday worship service attendance is quite good. Much remains to be desired in week-day participation. The most important factor influencing this is that in Hungary the congregation members were not required to "support" the congregation with neither their work, their donations, nor even their presence, because the church and congregations were "supported" through taxes. The catch was that everyone belonged to the congregation whether in fact they participated in the support of the congregation or not.

ACTIVE YOUTH

Of my congregation's spiritual state, perhaps it is worth noting that of the 112 families, 37 subscribe to the Hungarian edition of "The Upper Room Quiet Moments", of which we Canadian ministers put out 3600 copies. (This is the only Reformed publication in the Hungarian language which reaches the Hungarian Reformed.) Unfortunately, our monthly publication "Uj Elet" has been out of press for more than a year, mainly because we have been unable to find a person capable of handling the job, and we, the ministers, are already so overloaded that none of us can find the time to undertake its organization. The English publication, "Presbyterian Life", is subscribed to by 43 families, families where English has become the reading language.

Generally speaking, in the everyday life of the congregation, one of the more active areas is the Young People's Organization. In this organization there are 45 active members who meet monthly. They are the foundation of our English worship service. Of the above mentioned members, 38 have organized themselves into a Folk Dance Ensemble. Every Saturday they spend an entire afternoon together while they learn Hungarian folk dances. This group has performed in many places, and reaps success with its elaborate performances. In the spring of this past year, they put together a whole evening's programme of folk dances, and are again preparing for a repeat this coming April. Through the many practices and performances, this group has grown together and become a lively bunch. They are proud of their Hungarian past. It is true that the continued support of this group has forced the congregation to make substantial sacrifices, both financial and other, but it is with joy that this is done. With this, it is hoped, we shall teach these young people the joys of togetherness, the pride of their Hungarian heritage and at the same time, prevent them from coming under detrimental influences. It is a rare experience to take part in one of this group's performances, where everyone is, without a doubt, a Canadian who speaks English, dressed in Hungarian folk attire, performing Hungarian folk dances to inimitable Hungarian rhythm.

The English language, the Hungarian folk attire, the Hungarian dance—this is Canada. Exactly like the church decorated in Hungarian style, the Hungarian handworked pulpit and table-cloths, Hungarian liturgy, and the English language. This is the Presbyterian Church in Canada. For us.

God bless you!
Viszomtlátásra:
László

we received more than we gave

by CONSTANCE M. DAVIDSON*

(First of a two-part article)

The ever-present backdrop of misty green mountains; lush green growth nourished by rich, red soils; familiar and exotic flowers blooming with little apparent care; nightly sound-effects from the raspy-throated hyenas; sudden downpours, dripping eucalyptus trees and wet feet all set the stage for the summer school session at Haile Selassie I University. What an experience to serve as one of 21 members on the Project Overseas '72 team in Ethiopia!

Our mission, sponsored by the Canadian Teachers' Federation, was to assist fellow-teachers in developing countries to advance the quality of education, to improve the teachers' status, and to help them help themselves. The 21 non-salaried Canadians represented money saved which could be used to expand programs and extend summer school courses to an additional 500 students.

Orientation during the first week in Addis Ababa introduced us to our colleagues of the 90-member summer school faculty. Of these, 70% were Ethiopians selected from the regular university faculty and from classrooms throughout the province—living proof that the hope of these people to handle such programs in the future without any international assistance is close to realization.

Some important aspects of cultural differences were brought to our notice at this time. No orientation program, however, could prepare us for that "experience of a lifetime", the first morning in class. The neatness of suits, white shirts and ties, short-cropped curly hair which emphasizes the classically sculptured heads, the handsome mustached faces with wide friendly smiles which display perfect teeth, the polite gesture of two-handed giving and receiving accompanied always by a bow, struck one that this was indeed another world, another time, and another culture. The first roll-call proved the challenge of all times as a Canadian tongue twisted its way incorrectly around such names as Wolde Mariam Deginetu or Tewold Tecclehaimanot.

The ratio of seven females to 236 males in my Summer IV Diploma classes can not be construed as discrimination—it is that an educated woman in Ethiopia becomes less marriageable. Registration revealed that students represented all 14 Ethiopian provinces, spoke English as the fourth or fifth language, had five to fifteen years of teaching experience and ranged in age from 20 to 45. Each handsome gentleman flashed a long nail on the little finger of the left hand to signify to the rest of society that he had risen above

Much to the delight of the students, Miss Davidson often wore Ethiopian dress.

the status of an ordinary manual laborer. Oddly enough, male students looked upon teaching as "woman's work" and counted on successful completion of the summer course to open the doors of university to the study of other careers.

Instruction, in part, consisted of exercises in the use of blackboard and chalk. In Canada these features may be taken for granted but in Ethiopia blackboards and chalk are extremely new in some areas and non-existent in others. Assignments in lettering required practice in the manipulation of rulers, measurement and in the development of physical co-ordination. Posters, to be used later as classroom aids, required imagination and ingenuity of which the students seemed afraid or reluctant to develop because they had to adhere to a rigidly prescribed course that indicated fear of innovations. This negative tendency was offset somewhat by the students' desire to learn new methods and their thirst for knowledge about the rest of the world.

Each day offered a wealth of shared experiences. How surprised the Ethiopian teachers were to find that we, too, had problems in improving education methods! Classrooms overcrowded with 40-95 pupils; little parental support; lack of money, material and equipment; and lack of respect from the pupils were the ever-present daily problems which faced them along with the provincialism of 14 separate provinces; indifferent ignorance of the masses; stubborn traditions and religious taboos; and conflicts between languages and religions, mainly between the two main faiths: Muslem and Coptic Christians (Ethiopian Orthodox).

Church doors are ever open from cock's crow (six o'clock in the morning) till sunset, pews are never dusty from disuse, worshippers throng the gateways and the steps. Different altar approaches in the Coptic Church where I went daily for morning prayers stirred within me a deep sense of a oneness in God and brought to mind the story of the mill in the valley which served, by many roads, the settlers of the area and where the miller asked each arrival not by what road he had travelled but of what quality was his grain.

Yet the church rules are strict! No smoker should participate in church worship since the tobacco plant was the only plant which did not wither at the time of the Crucifixion. Breaking fast by eating

One of the classes in Audio-Visual taught by Miss Davidson.

meats and animal products bans the offender for weeks–these offenders may be seen daily outside the gates looking with longing eyes to the doorway and kissing the gate latch for forgiveness. The busy workers in the streets always pause a moment to salute the Lord's house from the gateway. Such is the depth of their faith!

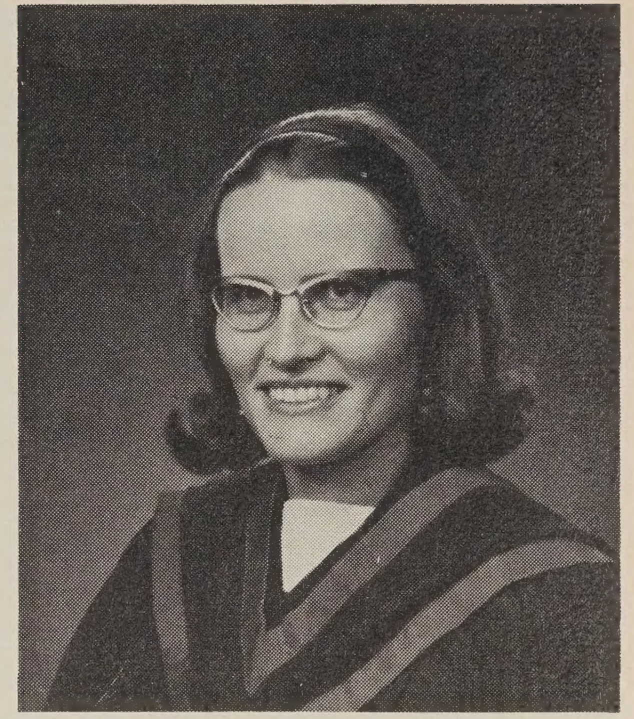
The response to the weekly revival meetings sponsored by the evangelical missions at the Emmanuel Baptist Church never ceased to amaze us. Crowds of teenagers and young married couples flowed into the hallways and overflowed into the streets while the hymns were sung lustily, stanza after stanza in Amharic, without benefit of hymn books or printed word. Services in the Protestant churches were conducted in both Amharic and English from 9:00 a.m. onward on Sundays, accompanied by full choir of Ethiopian choristers who sang in four-part harmony quite unlike their traditional Ethiopian airs. The Seventh Day Adventists, besides offering guidance to their faithful followers, sponsor a hospital in Addis which receives high praise from all former patients and visitors.

Dr. Haile, president of the Ethiopian Teachers' Association, paid high tribute to the Canadian Jesuits who had, upon invitation, taken over Tereri Makonnen School after the Second World War, and guided by their basic philosophy that knowledge and freedom can be obtained only through discipline, set the standards of education for Ethiopia. "The image of professionalism", went on Dr. Haile in summing up our mission, "is probably the greatest contribution that Canadians can offer to the underdeveloped countries by bringing peace through tolerance and understanding through education, in this war-torn, riot-disturbed world."

One returned home to Canada very proud to be a Canadian, thankful to be healthy and a productive member of society, a little more willing to pay taxes and extremely aware of the tremendous responsibility of each Canadian to retain this image of honour and respect.

Yes, indeed, we received more than we gave!

**Constance Davidson, a teacher, is from Brandon Manitoba where she attends First Church.*



TAIWAN CALLING

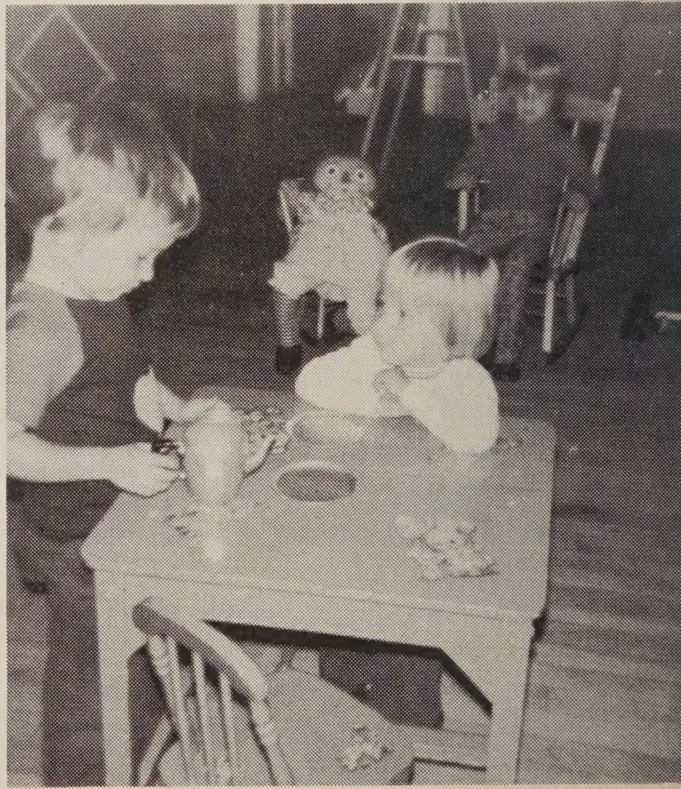
A growing interest in Christian Education and the desire to help people make their Christian commitment were the motives that sent Ann Peckover to Taiwan as an Overseas Volunteer in the fall. Miss Peckover, who has a B.A. in Religion/English and a Music Supervisor's Certificate, is now instructing Chinese students in English literature and conversational English at Cheng Kung University. The change of pace is sure to be significant for the elementary school teacher on leave of absence from her school board. The large campus (which has nine departments in engineering alone) is located in Tainan in the northern part of the island. She is also working at the Christian Service Centre, and is actively participating in the church she attends. There isn't the problem of a language barrier since the students will have had six years English in previous schools.

Miss Peckover has been a Sunday School teacher, choir member and W.M.S. member at St. Andrew's Church in Aurora. Her interest in missionary service originated in reading of pioneer missionaries. Recently she compiled a study for the Children's Work Department on "How our alphabet came to be", a study the young people find fascinating. Her children's stories have also appeared in the Record and Glad Tidings.

She is the daughter of Mr. and Mrs. George Peckover, Mrs. Peckover being Chairman of the Education Committee.

In addition to such academic pursuits, Miss Peckover finds time for sports such as swimming, hiking, canoeing, camping and archery and has hobbies including singing, copper enamelling and Egyptology.

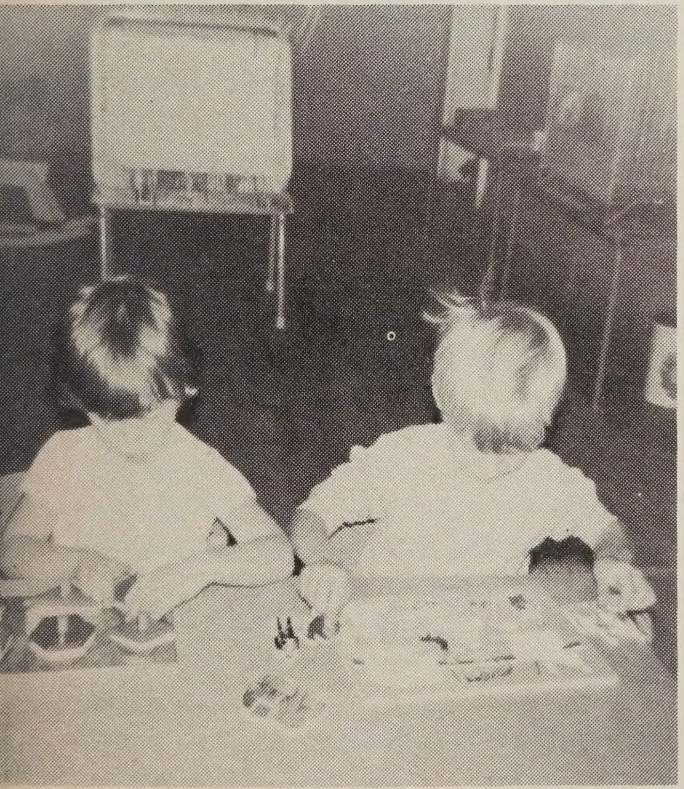
A Da Ce W



by **HAZELL DAVIS***

Almost four years ago the Women's Missionary Society (W.D.) reached out into a new venture of Christian Ministry—the opening of a Child Day Care Centre in Verdun, Quebec. The Centre started with a very small registration in spite of the fact that such centres were in great demand by working mothers. Several W.M.S. people and others expressed their thoughts, questioning why our Women's Missionary Society was getting involved in this type of work. Wasn't this something for the

Care tre y?



government to handle? However, once the Centre was in operation and some of these same people came down and saw first hand just what was happening here, they realized, like myself, just how vital this ministry was to the surrounding community.

Over these few years the centre has been instrumental in helping several little people adjust to a normal life. They are now attending public schools in many parts of Montreal. Our first "borderline case" is now in grade one French immersion class and is doing extremely well. The others are doing fairly well too. In all these cases no other Centre would accept them, but we did on an experimental basis and it worked. Doctors, health nurses, social and case workers have expressed their gratitude for this Centre because we were willing to try and help these children. Very often it was not only helping the little ones but also working with the parents. I have realized how much one can do by just being a good listener, in addition to giving advice.

VARIED BACKGROUNDS

Since the Centre opened in February 1970 there have been eighty-four children registered, forty-six girls and thirty-eight boys ranging in ages from two years to ten years. At present we have our largest registration to date. There are twenty-nine children: thirteen are with us all day, two come for lunch only and the remaining fourteen stay for part of the day. The children come from many backgrounds, some English, French, Hungarian, Caribbean. Almost half are from broken homes.

ALL IN A DAY

The Centre is very well equipped with all modern and substantial toys and equipment to keep them happy and assist them in their learning ability. The largest part of the day is spent in what we term "free play" when the little ones choose what they want to do or what they want to play with. Paintings of all kinds are encouraged, puzzles and educational toys are of great interest, playing with the jumbo blocks in a matter of minutes can change a house to a rocket. They like playing mommies and daddies as well as puppies and kittens and the like.

The children also like "quiet time" when they can sit down and look at picture books or listen to records. "Together time" is our sharing time for stories, songs, and activity games, along with filmstrips and recorded stories. This is a time too, when they learn about the calendar, their colors, how to count and so on. And it's quite exciting for the child chosen to be a host or hostess at snack time! "Rest hour" plays an important part in our day's experience. Most of the little ones do sleep for an hour or so (but some days they remind me of jack in the box, one minute they are down and the next up).

WMS SUPPORT

For the children who stay all day, a hot lunch is provided and is served by volunteers from the local congregation. We have been most encouraged by the continued support and interest shown by so many of our W.M.S. Auxiliaries in the Montreal Presbyterial.

The work at the Day Care Centre has long hours, but this is necessary. At times it is heartbreaking, but on the whole the work is most rewarding as well as challenging.

It is a real blessing to the working mothers for they know that their little one is being well cared for in a happy and safe environment. All because the Women's Missionary Society (W.D.) in their wisdom, foresight and concern for just such a Christian ministry as the Verdun Child Day Care Centre made possible the opening of this Centre in a community where the need is great.

**Hazell Davis is a full-time staff member at the Centre.*

Only a Cold

by CAROL KUBOTA

Colds. They were everywhere and our home was no exception, our oldest daughter, then my husband, then our youngest and now me.

Cold! This is no cold. Self-diagnosis suggests a rare medieval malady producing typical (or atypical—who cares?) symptoms. Iron hammers pound my head, a saw scratches my throat and a not-so-loving vice squeezes my chest, while nose and eyes compete for "Runner of the Year" award. My muscles complain as if they have run a year.

Perhaps a cup of coffee? I could at least sit down and raise these deadbeat feet.

I'm miserable and yes I feel sorry for myself. Sipping my tasteless coffee I stare sorrowfully out the window.

A dull blue sky sends a few sunbeams to glimmer and glide on the glass. Lazy grey clouds hover idly nearby.

Yes, I have eyes, I can see!

I listen to the wind as it sweeps the street.

Yes, I have ears and I can hear!

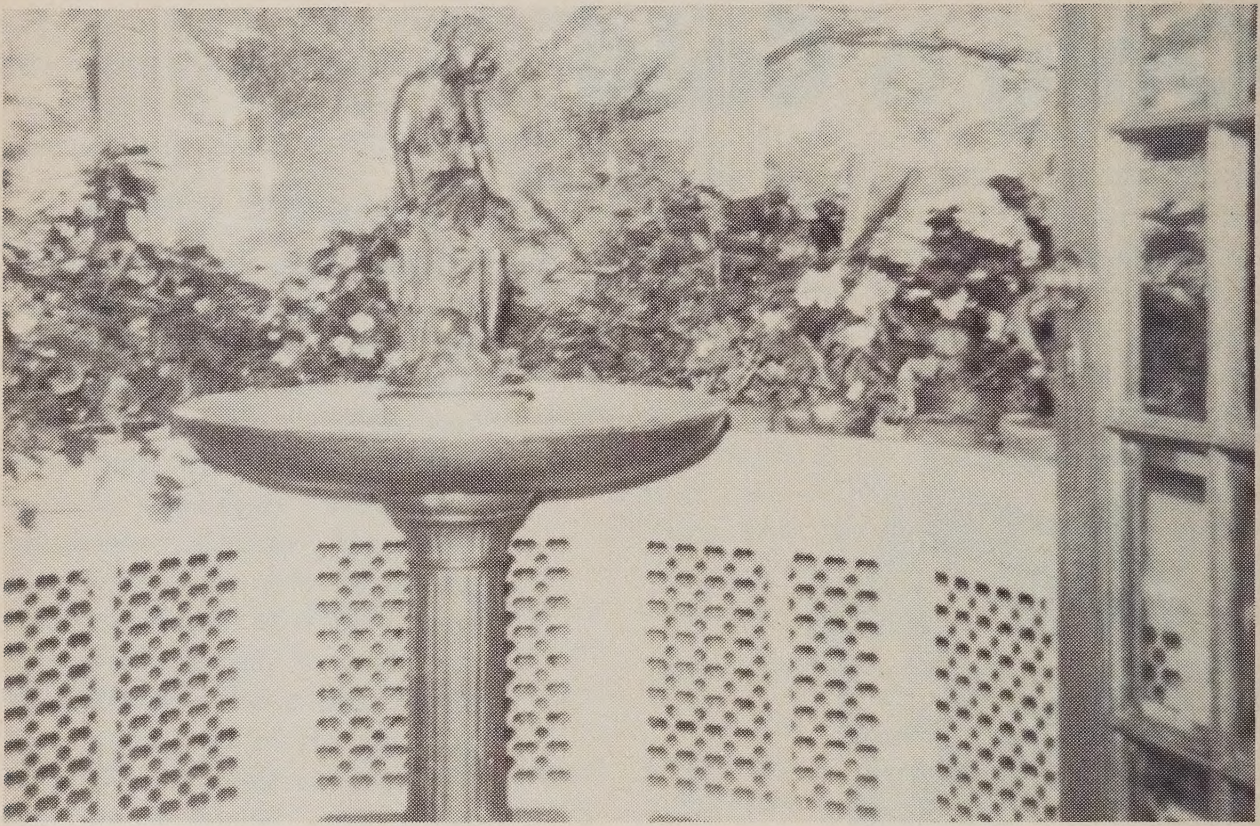
A lone chilled figure hurries past. I feel the warmth of our home, four strong walls binding me with love and security. And how many homeless in this world?

My toddler joins me, healthy and alert. She has a bright future, free of physical or mental handicaps.

A cold. What's that? Not much in this big world of ours. Am I suffering? Most certainly not.

How can I possibly be so oblivious, so unaware of my many blessings?

FORGIVE ME GOD.



Home at Armagh

by M. P. FARMERY

Gone are the days when pregnancy out-of-wedlock represented the lowest category of female society. Some would say that today's options hover between unmarried motherhood versus indiscriminate abortion, and who is to say which is the more grievous?

People generally fall into two categories in this regard: "moth balls mentality" would wrap up Armagh and tuck it away in the back of one's mind; perceptiveness, on the other hand, would bring Armagh into the present, conscious mind, recognizing that across Canada many (including Presbyterian women) are realistically meeting today's challenges for service to girls in need.

Armagh stands, not for censure, but as an outpouring of Christian love and concern in conformity with our Lord's gracious acceptance of the person in need. Like "the inn" to which the Samaritan brought the victimized traveller upon the Jericho road, so the Church has made possible, discreetly and unobtrusively, this home-away-from home.

Over the years, more than seventeen hundred have found such a home. As many of these have had little or no security during their childhood years, it is understandable that their young adulthood is characterized by feelings of inadequacy, or a low self-image, or lack of normal maturity—all of which compound teen-age unrest and give rise to other problems.

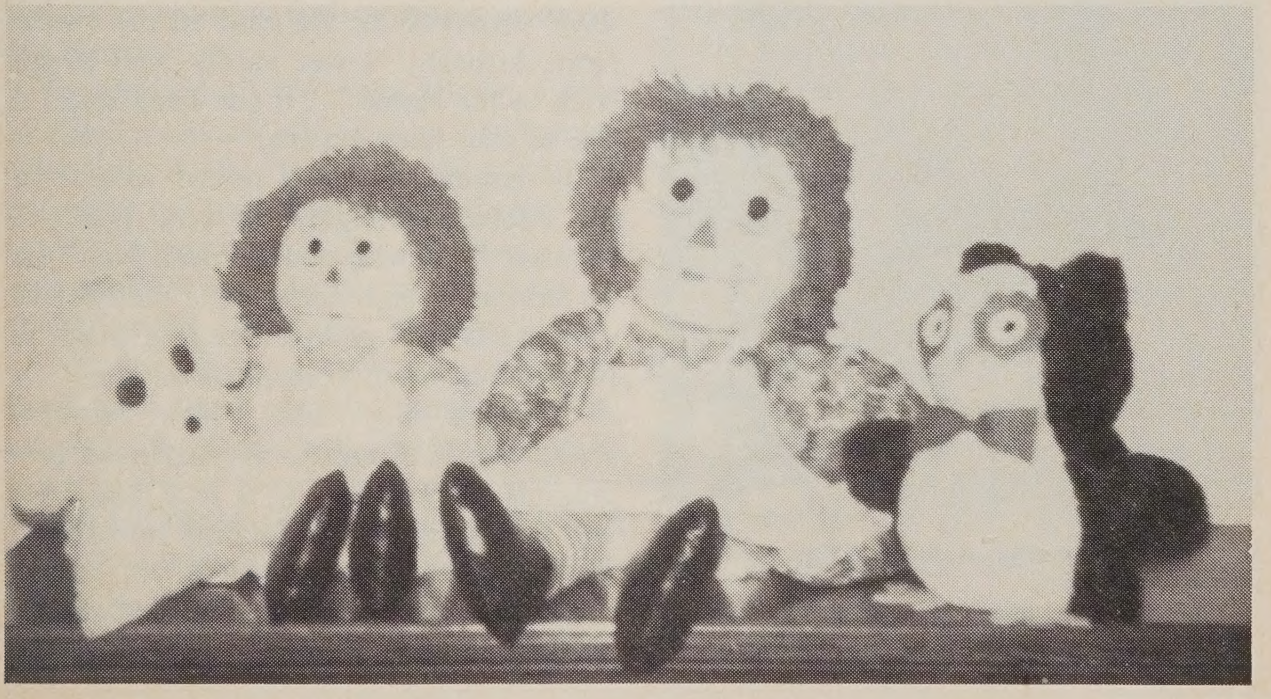
Who is to say where blame should lie? When parents themselves fail to provide emotional and spiritual security, how very unwise it would be for us to attempt to do more than reach out and help. But what constitutes "help"? For Armagh's staff, it means seeing each girl as a person in her own right, a part of God's good creation, having unlimited potential for the future. Thus girls are counselled, treated with trust and dignity, and always with the expectation that at Armagh they will find true selfhood. Within the group situation, girls learn family sharing; even routine chores can be made to represent a microcosm of life's larger community situation.

Armagh's program is geared to meet physical, mental, emotional, social and spiritual needs—the total needs of girls, ever keeping in mind that the Church is our sponsoring body. But instead of having a congregation which meets for an hour once weekly, the Home is privileged to minister seven days a week, twenty-four hours a day—a rare opportunity for Presbyterianism at work.

Laughter blends with serious study: there are daily light chores for each girl; school during morning hours on the premises so they do not lose an entire year's high schooling; prayers daily and chapel twice weekly; there is the welfare of the body, the mind and the spirit. Educational movies are part of the program, as are discussions under the guidance of our registered nurse on staff, or demonstrations in varied home crafts and skills.

Girls see in Armagh what many of them have never before seen—a quiet and dignified Christian home, a place where concern is spelled out in deeds as well as words, where human responsibility is encouraged, where life in its totality is brought under the warm rays of the sunshine of the love of God and radiated

Crafts are part of Armagh's complete and varied program.



out from the dedicated members of staff, many of whom have been with Armagh much longer than the director. Visiting Chaplains form a link with the outside world. Families and friends of the resident girls are welcome. Social workers come and go freely, and thus the problems of life are ironed out for those committed to our care.

What about measuring success? Does Armagh have the desired effect on those it seeks to help? Perhaps questions such as these can best be answered by raising yet another question. As you recall your own teen years—how many influences were at work, and can you say which of the many was uppermost? Only yesterday a government official called upon Armagh's office to make checks upon one previous resident's record. Here was a young woman, now married, who wished to apply somewhere in Canada for a position of considerable responsibility, and the official had come for verification. Armagh was glad to be able to supply reassurance; but still more, Armagh's staff was encouraged to learn that the young woman in question had "found herself" and was able to take on responsible adulthood.

Girls sharing together a home, enjoy a relaxing moment and chat.

Another girl—still at Armagh—travelled hundreds of miles to get here during the heat of this past summer and on her arrival it was evident that Debbie had many, many problems. At home, she had been pushed "out of the nest" too early in life and now there are emotional, health and mental hazards. How can the Home contribute to Debbie's well-being? First, it can offer space—a precious commodity for teenagers—wherein she may come to terms with herself, with others, and, above all, with God through Jesus Christ. Has she shown any indication of adjusting? Only one so far . . . When having to stay in hospital for a few days' observation, she said to the visitor from Armagh, "I can hardly wait to get back to the Home . . . it's so beautiful; I'd like to stay there always."

In conclusion, let's return to one of the opening thoughts: in your mind, is Armagh kept wrapped in moth balls? Or do you as an individual (or a member of your particular group) accept Armagh as part and parcel of your mission?

Strengthening our hands, women across the land ensure the balanced program is maintained. It is true that lives will be reclaimed and joyfully restored to the heavenly Father's will, in direct proportion to ready acceptance of the challenge that is Armagh.

This 'n' That

INTERNATIONAL CONGRESS

"Let the earth hear His voice" will be the theme of the International Congress on World Evangelization which meets in Lausanne, Switzerland July 16-25, 1974.

"We believe it expresses clearly the essence of the Congress," Bishop Dain said. The theme also foscuses on the voice—the word of God—as the heart of biblical evangelism, said the spokesman.

The congress, which is expected to attract 3,000 evangelical churchmen from some 150 nations, will focus on the possibility of evangelizing the population of the entire world in the remaining years of this century.

In addition to the main theme, some congress materials will feature subthemes from Luke 4:18: "to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

"As the initial acceptances of invitations have been coming to the Lusanne office," Dr. Donald E. Hoke, congress director reported, "I have been greatly encouraged to realize that we are apparently achieving our goal, namely, to have present the influential evangelical leadership of the world church.

The director, who is on leave from the presidency of Tokyo Christian College, added, "Lausanne will see on the speaker's platform and in the discussion groups an overwhelming majority of younger leaders upon whom the burden of spiritual leadership and world evangelism lies in the last quarter of this century."

ANNUAL REPORT

We regret there are two printing errors in the 58th Annual Report for the year 1972. In each case, two pages are out of order . . . pages 54, 55, and 66, 67. Page 54 should begin "British Columbia Synodical", page 55 then beginning "Vancouver Island Presbyterial". Page 66 should begin "Brampton Presbyterial" and page 67 would complete "Kingston Presbyterial" beginning with "Secretary for". We suggest you pen in the correct page numbers for future reference.

NATIONAL CGIT COMMITTEE seeks executive secretary, duties commencing June 1, 1974; responsibilities to include field work and office administration. For further information write: Mrs. J. Ambrose, 701-229 Cassandra Blvd., Don Mills, Ontario, M3A 1V3.

a small reflection

by agnes pierce

NEW YEAR MEDITATION

We are on the threshold of another year. We say farewell to the old . . . the last page has been written with each deed recorded by God who keeps all records. We think of the many aspirations that we held high and the chances we let slip by. But here begins another hopeful year. Leaving behind grudges and fears, we look to the future with glad expectancy, full of faith and courage for the years that are to be. New schemes . . . new dreams . . . new happiness!

What does the New Year hold? For some it may mean an expected trip into new places, a new home, a new car. For others, a new baby to gladden the home, or a marriage. Or it may be even a home in Heaven for some. It is to be hoped that many will seek to have a new heart where the peace of God reigns.

May it be a year of less turmoil and more peace. A world now sick needs healing; let every Christian pray for peace to cover the earth . . . peace among nations.

Women have a great ministry. They have been found nursing the ill, on the mission fields, in prisons ministering to the women prisoners, in the pulpits. There are Christian women school teachers, Deaconesses working in the church, and women in the ministry many times working alone in hard, isolated areas. And let us not forget Woman's shining lustre in the home doing a work that will last forever. You are part of God's great host of women, whether it's in the Sunday School as a teacher or performing some of these other duties. Let us not be slack in our duties this New Year.

If some are aged or not healthy, remember you can pray for those more active that God will use and bless their efforts. And pray for your minister. He or she depends on the prayers of the people and needs them much in these trying days.

The Scripture tells us to work while it is yet day as the night cometh when no man can work. Life's short day may soon be done . . . God may close down the Curtain of Time. When Billy Graham was asked if the Lord's coming was near, he replied "I do not know, but I know it is two thousand years nearer than when Jesus left us on Mt. Olivet."

Many Bible prophecies are being fulfilled before our very eyes daily. We are told when these things begin to come to pass to "Look up for our Redemption draweth nigh".

Let us as women learn to do with willing hands the tasks that life demands and not long for glittering things or fashionable crowds all the time. Let us learn to cherish fireside friends, enjoy quiet days, be contented with the day whether it be golden or dark grey, and enjoy our loved ones, our husbands, our families. And if things should seem overcast and so dreary, remember it will not always last and brightness will again come.

At the end of our road we will all see what we have made of life. Even in those household jobs that never end, let us lift our thoughts to spiritual things and see in the distance that Lovely Land that lies ahead beyond our mortal eyes which by God's grace we shall enter.

We only hope
our success and failures
Will evenly balance
on life's mighty scale;
That the lessons we have learned
will not be forgotten
As we start a new course
and make ready to sail.

(Reginal Holmes quotation)

OUR NEWEST MISSION

With the Presbyterian Church in Canada preparing to celebrate its 100th Anniversary, we find that its work is far from complete. New opportunities are always presenting themselves. One of the more recent ones concerns the many people who have come to Canada from Korea. Korean immigration to our land began seven to nine years ago when the immigration policy made it possible for these people to settle here.

Coming from a densely populated country with a good deal of industrialization it was natural that the Korean people would first settle in the larger centres. There are about 8,000 in the Toronto area. Another 4,000 have settled in other parts of Canada and more are expected soon, since many of those already here have encouraged their families and relatives to come. They are mostly under forty years of age. Among them are professional people as well as people with training and experience in industry.

Since Christianity encourages education, and it is the more highly educated who emigrate, there is a higher percentage of Christians among those in Canada than in Korea.

Statistics show that the three largest religious groups in Korea are, in order, Buddhism, Confucianism and Christianity. Buddhism and Confucianism, however, have lost much of their influence in Korea and there is a spiritual vacuum which Christianity is trying to fill. It should also be noted that Christianity is the most envied religion for the spiritual role of the country. Korea has been a field of great missionary endeavour for about 100 years and a little more than 10% of the population is Christian (approximately 3 million). Presbyterians are the largest group among the

Christians—about 1,400,000. It is regrettable, however, that there are four separate Presbyterian groupings in the country.

A number of Korean people moved from the Toronto area to London and Waterloo-Kitchener and were later joined by people coming directly to these areas. In these cities are located our newest missions.

In most of the Korean communities in our Canadian cities there are people with a strong Christian faith and a background of Presbyterianism. There are also those who are only nominally Christian, but who have not experienced the blessings of faith in Jesus Christ as Saviour and Lord. Then there is a percentage who have no religious conviction at all. The Korean Christians have a real concern for their fellow countrymen.

It was the desire to preserve the Christian fellowship and to reach out to their non-Christian brothers that caused the Korean people in Toronto to start holding monthly services of worship and times of fellowship in London in 1970. At the beginning of 1973, because of the increased numbers of Korean people in the area and the concern for outreach, it was evident that Mr. Lee should be working full time among the Korean people. The Board of World Mission appointed him to this work and he was ordained and recognized as Ordained Missionary on April 29th.

The London Korean Christian Church under the guidance of Mr. Lee feels that its mission is to the whole Korean community. In London there are more than average numbers who are not Christian and those who are come from different denominational backgrounds in Korea. The church seeks to know all the Koreans, to recognize each one for what he is as an individual, and to help him. In so doing they believe they are fulfilling the command of Christ. To do this, the London congregation has regular social gatherings along with worship services. Last August the minister and congregation worked along with the Korean Society of London to hold a worship service and fellowship in a local park. This was attended by 160 adults and 45 children.

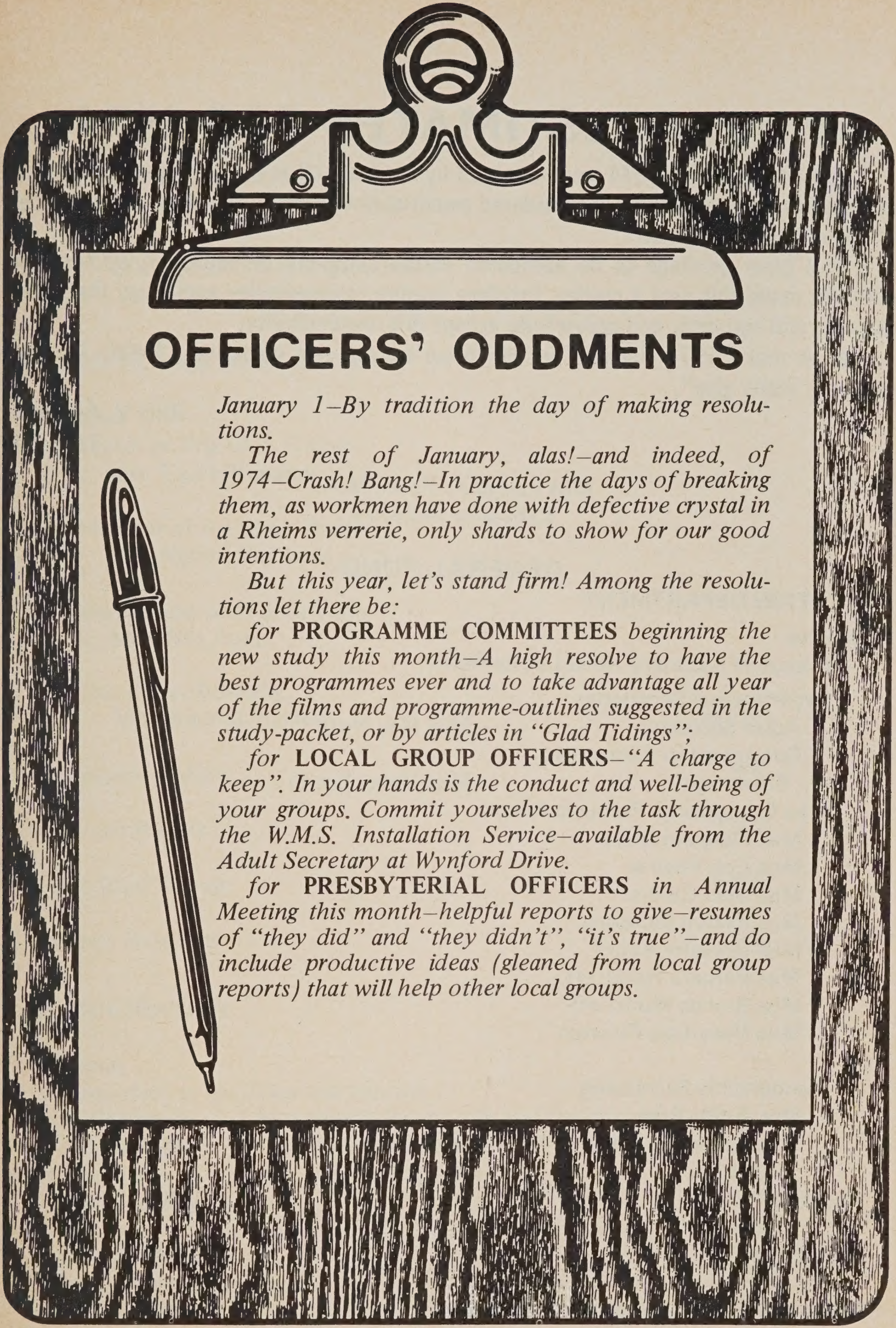
The missionary effort of this congregation is spread all over Canada by the publication of a monthly church bulletin "Letter of Visitation". The Korean Society of London also publishes a periodical "News" in which the Korean Christians play an important part.

In the Waterloo-Kitchener area there are a number of Korean families and worship services have been held on a monthly basis for some time.

When we remember that Presbyterians form the largest Christian group in Korea we might expect to find that the largest group in Canada would be in the Presbyterian church, but this is not so. In several areas work was started by Presbyterian elders, but these congregations have now joined other denominations. This indicates a lack of strong and aggressive mission in this area by our denomination.

There is an opportunity for many to make contact with Koreans as individuals or groups—to encourage them in every way possible.

Written by Rev. Andrew Lee and T. A. A. Dick, submitted by The Mission Committee, Presbytery of London.



OFFICERS' ODDMENTS

January 1–By tradition the day of making resolutions.

The rest of January, alas!–and indeed, of 1974–Crash! Bang!–In practice the days of breaking them, as workmen have done with defective crystal in a Rheims verrerie, only shards to show for our good intentions.

But this year, let's stand firm! Among the resolutions let there be:

for **PROGRAMME COMMITTEES** *beginning the new study this month–A high resolve to have the best programmes ever and to take advantage all year of the films and programme-outlines suggested in the study-packet, or by articles in "Glad Tidings";*

for **LOCAL GROUP OFFICERS**–*"A charge to keep". In your hands is the conduct and well-being of your groups. Commit yourselves to the task through the W.M.S. Installation Service–available from the Adult Secretary at Wynford Drive.*

for **PRESBYTERIAL OFFICERS** *in Annual Meeting this month–helpful reports to give–resumes of "they did" and "they didn't", "it's true"–and do include productive ideas (gleaned from local group reports) that will help other local groups.*

W. M. S. ESTIMATES FOR 1974

These estimates for 1974 were accepted by the Council as the minimum required to accomplish the work which is considered essential in our quest to achieve our objective of "The World for Christ".

It is a great privilege to be numbered in the company of dedicated women who strive to make this goal a reality. Privilege implies responsibility and I pray that every member will earnestly and prayerfully accept this responsibility.

Let us make 1974 the year in which we exceed our objective. "Freely ye have received, freely give".

Rilla V. Adamson
Treasurer

Miss Louise A. Reith, M.A.,
Executive Secretary

GENERAL FUND

EDUCATION DEPARTMENT

Salaries	
Executive Secretary—Miss Louise Reith	
Departmental Secretaries	
Adult Secretary — Miss May Nutt	
Consultant in Elementary Education — Miss Mabel Booth	
Area Educational Resource People	
Miss Margaret Boyd	
Miss Lois Powrie	
Miss Jean Gardner	
Miss Evelyn Murdoch	
Miss Dorothy Keller	
Miss Barbara Woodruff	
Miss Brenda Moncrieff	
Miss Mary-Lou Funston	
Stenographic Secretaries	
Mrs. Edith Ross	
Miss Katherine Allen	76,800.
Expenses	12,300.
Deputation	1,000.
Training Projects, Camps and Conferences	1,500.

Conduct of Committee Work			
Adult Committee	100.		
Children's Committee	100.		
Girls' Work	100.	300.	
		91,900.	
Less amount from Legacy Fund for salary increments		8,500.	83,400.

EDITORIAL AND BOOK ROOM

Salaries		
Editor of The Glad Tidings		
Mrs. Laura Plummer		
Manager of the Book Room		
Mrs. Norma McComb		
Bookkeeper and Circulation		
Mrs. Tess Ayles		
Secretary—Editorial		
Mrs. Mildred Preston	24,700.	
Expenses—Editor	300.	
Annual Report	3,500.	
The Glad Tidings	5,000.	
Public Relations	100.	33,600

ADMINISTRATION

Salaries		
Assistant to the Treasurer and the Secretary — Miss Myrtle Rose		
Bookkeeper — Mrs. Margaret Loescher		
Secretary — Mrs. Mary Shepherd	13,180.	
Office Rent	7,000.	
Auditing	500	
General Expenses	6,650.	
Council Executive Travel	3,000.	
Life Membership	300.	30,630.

INSURANCES AND TAXES		
W.M.S. Property and Equipment, including Camps and Liability		2,000.
STUDENT WORK		
World Student Christian Federation Geneva, Brazil and Mexico		
Student Christian Movement of Canada		
Inter-Varsity Christian Fellowship of Canada		
International Fellowship Evangelical Students		3,000.
COUNCIL MEETING		6,000.
FRENCH WORK—(secretarial assistance)		1,000.
GRANTS		
United Nations Society	10.	
Department of Education for Mission of the National Council of Churches, U.S.A.	250.	
The Ecumenical Institute of Canada	1,500.	
Canadian Council of Churches	500.	2,260.
SYNODICAL GRANTS		
British Columbia	400.	
Alberta	310.	
Saskatchewan	200.	
Manitoba and Northwestern Ontario	225.	
Quebec and Eastern Ontario	50.	1,185.

CHRISTIAN LITERATURE

AFRICA	—	All Africa Conference of Churches	500.
		Africa Literacy Centre (Kitwe)	500.
		Nigeria—Christian Literature	500.
CANADA	—	Canadian Bible Society—Publication and distribution of Scriptures	1,500.
		Indian Canadian Christian Literature	200.
		French Literature Publications	300.
		Ukrainian magazine 'Evangelical Truth'	1,500.

	Canadian Council of Churches Christian Study Centres, including Hong Kong, Ibidan, Nigeria, and India	300.	
	Presbyterian Youth Publication (Contempo)	150.	
GENEVA —	World Student Christian Federation Publication and Development Programme	500.	
	Aikya Magazine for students in India	250.	
	Pilgrim Magazine for students in Ceylon	250.	
HONG KONG —	Chinese Christian Literature Council	600.	
INDIA —	National Christian Council	400.	
	Christian Literature in the vernaculars for non-Christian university students and adult study material	300.	
	Christian Lit. and Visual Aids—Bhil	100.	
	Christian Lit. and Visual Aids—Jhansi	100.	
	Library—Indore School for Nurses	100.	
JAPAN —	Christian Literature for Koreans	650.	
LATIN AMERICA —	Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)	500.	
LONDON —	Agency for Christian Literature Development (formerly Geneva)	500.	
NEW YORK —	Intermedia—(formerly 'Lit-Lit')	500.	
	Committee on Christian Literature for Women & Children on Mission Fields Inc.	300.	
	Missionary Research Library	100.	
PHILIPPINES —	New S.S. Curriculum Guides	200.	
TAIWAN —	Christian Literature and Music	650.	
		11,450.	
	Less Grant From Legacy Fund	7,000.	4,450.

BOARD OF WORLD MISSION 260,860

GENERAL FUND SUMMARY

EDUCATION	83,400.	
EDITORIAL AND BOOK ROOM	33,600.	
ADMINISTRATION	30,630.	
INSURANCE AND TAXES	2,000.	
STUDENT WORK	3,000.	
COUNCIL MEETING	6,000.	
FRENCH WORK	1,000.	
GRANTS	2,260.	
SYNODICAL GRANTS	1,185.	
CHRISTIAN LITERATURE	4,450.	167,525.
BOARD OF WORLD MISSION		260,860.
		428,385.

SUPPLY FUND

Education				
Bulletins to Children's Leaders and Adult Groups	300.			
Resource materials and equipment for staff and leaders	900.			
Promotion leaflets	250.			
Annual Report Forms	250.	1,700.		
Editorial				
Copies of The Glad Tidings for distribution by hospital visitors and for exchange		450.	2,150.	
Board of World Mission			23,225.	25,375.

LEGACY FUND

Education	8,500.		
Christian Literature Grant	7,000.		
Audio Visual Materials	600.		
General Contingency	500.		
Canada Pension, Medical and Unemployment Insurance	3,625.	20,225.	
Board of World Mission		46,115.	66,340.

EMERGENCY FUND

Board of World Mission	14,800.

wms highlights

Brandon Fall Rally

A workshop on devotional preparation and presentation was a feature at the Presbyterial fall rally this year, the worship for the day being prepared by one workshop group. The events of the day all focused on the theme "Be happy in your Faith".

Saskatchewan Synodical

Speaking about Taiwan, Hildur Hermanson addressed the semi-annual meeting held in Saskatoon. In addition, the Prince Albert Presbyterial conducted a section of the program on "Faith and Justice". At the conclusion, the WMS delegates joined the conference on Congregational Life at which Dr. Walter Welch was guest speaker.

Miss Hermanson also visited First Church, Regina where she addressed Presbyterian Women at their fall Thankoffering.

Bruce-Owen Sound Presbyterial

"The Earth–One Community" was the theme of the annual meeting held in Southampton recently. Speaking on this topic, Rev. Dillwyn Evans addressed the gathering. In addition, a worship service on "Christian Use of Time" was presented by Tiberton. A look at study books and discussion were also part of the day's agenda.

Cresswell

Not too long ago, St. John's Church in Cresswell was nearly closed. A few determined members decided not to let this happen, and the little church set to on a program of Children's work. Since then, Explorers and COC have started with regular meetings including the study materials plus social events and open house at the end of the season. Besides being ambitious in creative activities, the groups have raised funds for children's work. Children attended camps in the summer, and awards were given for learning particular subjects by the WMS. Some of the church members are now working in the Elementary School in the area of religious education – the children enjoying the visits, and enthusiastically collecting stamps for the Leprosy Fund.

– Laurels to the congregation that wouldn't say die.

Maitland Presbyterial

Two settings ablaze with autumn reds, Whitechurch and Brussels were chosen for sectional meetings this fall. Telling of the experience of thirty-five years of missionary service, Mrs. Ronald Rice was guest speaker at both gatherings. Her message was illustrated with slides, the topic being "Where is your heart?"

Quebec and Eastern Ontario

The fall executive meeting was hosted by St. Matthew's Church, Ingleside, when a day was spent on business and study. In the business meeting, objectives were set, with ideas on how to meet them; the study on "Why Christian Mission Today" was conducted by guest speaker Ruth Low.

Winnipeg

Visiting the auxiliary named after her, Hildur Hermanson attended a supper meeting to celebrate its 25th anniversary this fall. Many founding members attended as well or sent greetings to the event at which life memberships were presented. Following the dinner, Presbyterial groups gathered to help celebrate the anniversary at a program.

Weekend Retreat

Cool, damp weather seemed in no way to dampen the spirits of those from Quebec, Montreal and Ottawa Presbyterials as they met at the Presbyterian Camp in Richmond at their annual Weekend Retreat. Devotions, Bible studies, presentations and addresses all developed the theme "Practical Christianity". Adding handicrafts, a treasure hunt, games and a skit, the total weekend became one of relaxation, inspiration, fellowship and fun.

Largie, Duff Church

In a setting (including music) depicting an Indian home, members of the Burning Bush Evening Auxiliary gathered to learn about India. The play "Confronted" was the basis of a discussion concerning Christianity in that country. Later, the gourmet touch was added in the serving of Indian delicacies.

Guelph, Knox

A happy occasion for the Knox Auxiliary was the celebrating of their 85th Anniversary. Mrs. John Shepherd spoke challenging each WMS member to be a missionary in her own home and community. A history of the Auxiliary was given, and the meditation centred on the theme "Amazing Grace". Three former presidents were guests for the event.

Tara, Duff Church

The first meeting of the Hanna-Reith Auxiliary in 1888 was re-enacted this October when the WMS ladies celebrated the 85th Anniversary of that Auxiliary.

Miss Louise Reith, guest speaker, brought to mind the beginning of the Auxiliary in her theme "Remembrance, Response and Renewal". The auxiliary was named after two former presidents Mrs. Hanna and Miss Reith's mother, Mrs. Peter Reith.

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FEBRUARY, 1974

GLAD TIDINGS

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GOD – IN ACTION TODAY

by REV. HOMER McAVOY

There came one night to a hotel in the Canadian Rockies an American father accompanied by his small son. They were taken to their room but, as it was dark, nothing could be seen from their window. Next morning when the father awoke, he found his small son with his nose pressed against the windowpane, looking out on the Rockies. The boy seemed enthralled by the snow-capped peaks and the lake which mirrored the mountains above. The father, being a religious man, began to speak to his boy about God the Creator who planned and fashioned such a world. The boy listened and seemed impressed, but then he asked a probing question: "What is God doing now?"

Well, what is God doing now? Or perhaps the question should be directed to God's people–"Are you willing to be the channel of God's action in today's world?"

There are two words which I think are helpful in enabling us to grasp more clearly what is meant by the phrase–"the responsible use of the power of the Holy Spirit". Those two words are "Receptive" and "Responsive". Both of them have reference to the people of God, individually and collectively.

We must be Receptive

It is clear in the Book of Acts that the Holy Spirit came into the lives of ordinary men and women in Jerusalem on the Day of Pentecost. The promise of the Holy Spirit, in Acts 1:8, confirms this–"You shall receive power when the Holy Spirit has come upon you." Compare, also, Acts 5:32 ". . . the Holy Spirit whom God has given to those who obey him."

God awaits a welcome into our lives so that he can act within and through us. The great God who created the universe does not coerce, does not batter his way into our consciousness. He always stands quietly knocking at the door of life. Yet, within the framework of this freedom which God has given us, he does work. His Spirit has an interior access to our spirits which we do not have in our relationship with each other. While he does not force his way upon us by compelling us to do what he wants us to do, he has this approach to our spirits whereby he can suggest and prepare and confront.

It has been well stated that the Christian Church is living in the era of post-Pentecost power! The Holy Spirit is alive and active in today's world and therefore God cannot be blamed for the power failures in our lives! Many people move along life's way never knowing that Christ's dynamic power is available to help us face life's crucial situations and witness to the presence and peace of Christ. Jesus came to bring the energy of God into the very centre of men's lives. This he promises to do when the human life is receptive to him–when we open up our hearts, as individuals and as a community of servants of Christ, to him who offers such a gift. One of the most amazing sentences in the Bible reads: "Behold I stand at the door and knock; if any man hears my voice and opens the door, I will come in to him . . ." (Revelation 3:20).

As individuals, we must be receptive, so that he may enable us to cope with living; for he desires to be our support. (That is the essential meaning of the name "Comforter" used in the King James Version with reference to the Holy Spirit.) As Christ's community, we must be receptive because it is certain that the task which confronts us is beyond human power. We stand looking out on the great task which confronts us as followers of Christ—the task of evangelism, instruction, edification. We are aware of the disinterest, the worldliness that prevails and the awful hardness of heart. But God has promised to provide the energy for the task; if there is an energy-crisis in his Church today, it is because his people have not opened their lives to him so that they may be channels of his action in today's world.

This, surely, is the first requirement in our responsible use of the power of the Holy Spirit—that we offer ourselves as channels. I think that the word "use" is an inaccurate term in this context, because its meaning tends in the direction of manipulation. It is certain that we cannot manipulate God or his power; but we can be channels in whom and through whom he pursues his reconciling ministry in today's world. Part of being receptive is a willingness to be changed by the Lord, in our attitudes, our focus of attention, our priorities.

Our world has advanced technologically beyond what our forefathers ever imagined, but the spiritual dimension of human living is far behind. I remember an editorial cartoon in the Edmonton Journal, at the time when the first Russian Sputnik was launched in the early 1960's, which depicted this contrast so well. One half of the cartoon showed the sputnik in orbit, with the caption referring to man's technological achievements. The second half, with the caption referring to man's spiritual life in an overall global view, showed a Neanderthal man walking into a cave!

We must be Responsive

The Old Testament makes clear that God's mighty acts of grace on behalf of his people are to issue in a response of faith which is expressed in obedient acts on the part of those who trust God and who are in covenantal relationship with him. The mighty acts of God's salvation would hardly be effective if those for whom He acts did not respond in faith and in obedience. There was a very close relationship between Israel's worship of God and the daily actions of life. God expected from Israel the response of upright living, in an individual's everyday actions and in the life of the nation as a whole.

This emphasis is also present in the New Testament. The experience of the presence and power of the Lord in one's life and in the midst of his people as a whole was to flow out into everyday relationships. The fact that Paul's letters are so full of reference to practical, ethical living is sufficient support.

In the two passages from the Book of Acts, to which reference has already been made, it is most interesting that the word "witness" accompanies the reference to God's gift. In Acts 1:8 and 5:32 the purpose of the power of God's Spirit is spoken of in terms of activity on the part of the one who receives the gift. When the energy of God is released into our lives, we begin to be more aware of our neighbour as a brother whom we must accept and serve and love. We begin to recognize, as individual Christians and as the people of God collectively, that we have a personal responsibility for the world's problems.

Acts 1:8 indicates that we must begin our witness close to home–that may be the most difficult place to be a responsible channel of the Holy Spirit's power. Those nearest to us know our weaknesses and shortcomings, and we run the risk of being misunderstood. Yet we must not abdicate our responsibility to share the Good News with people in our own community.

Global Vision

The same Scripture passage does not allow us to stop at that point, however. Our vision has to be global. We are brothers of every human person on this Planet Earth; with all of our human brothers we must share the message of the presence and the peace of Christ. If we are to be responsible channels of God's power we must seek always to be reconcilers, at the personal level but also at the international level. If we are to be responsive to the power of the Holy Spirit we must let him guide us out beyond the walls of our safe fellowship into the streets where humanity's need cries out to us. It will mean witnessing to the power of God to change individual lives and give to them real meaning for living; but, it will also mean hard work on our part in seeking to destroy the social ills that prevail in today's society–social ills like poverty, pollution and oppression. In other words, it will mean both evangelism and social action. It will mean having our eyes open to the necessity of both of these together, on the street where we live and in a nation that may be far removed from us.

Love Takes Precedence

Such a responsive witness will not be popular, for no person is popular who challenges conscience, who threatens vested interests, who stands for the hard right as over against the easy wrong. It needs to be mentioned that our response, in word and action, must not be pushy toward others. The first fruit of the Holy Spirit, which Paul names when he lists the one cluster of the fruit of the Holy Spirit, is love. That takes precedence. In First Corinthians, Paul speaks of the "more excellent way" of love which surpasses the gifts of teaching, healing, prophecy, speaking in tongues. Love is central. As responsible channels of the power of God, we will respond to his cultivation of all the fruit of the Spirit in our lives– "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22f.)

God is Involved

"Receptive" and "Responsive"–the words must be joined together if we are to be effective channels of God's power. We must be open to the Spirit's leading and direction if our response, in everyday life, is to bring glory to God. On the other hand, if we are merely receptive and the power does not flow out into responsive action, then we are not fulfilling the purpose God intends when he bestows his gracious gift.

God is active in today's world! He is no "absentee Being" but He is at work in human hearts that are receptive and responsive to his power and through them He is involved in the human scene today.

Questions For Discussion

1. What answer would you have given to the little boy's question "What is God doing now?"
2. What does Mr. McAvoy say is the meaning of being "receptive" and "responsive".
3. Why, according to the author, is it important to be receptive and responsive to the leading of the Holy Spirit?
4. List the places where we are called upon to witness and some difficulties that would have to be overcome in making that witness.
5. If individuals were to respond in the way the article suggests, would you feel that this would be a responsible use of power? Why or why not?

USE YOUR POWER

by **CHARLOTTE STUART**

Christians are deeply involved in the power structures of our society. They can be seen among our aldermen, bureaucrats, and members of parliament. These Christians are responsible to work, not just for the goals of the system, but for social justice for all—especially for those in poverty and the vulnerable. Jesus taught us that "everyone to whom much is given, of him much will be required, and of him to whom men commit much, they will demand more." The more clout we have, the more we are expected to use it for the good of all, not just for the vested interest of ourselves or our group or business.

Some may say that church members may be involved as individuals but not the Church as a body. To say this means we are ignoring the facts, which are—

(a) Where a Christian is at work there the Church is at work. This is so, because what Churchmen do, wherever they are, they do as those who believe in and belong to Christ. The Lord holds us responsible as individuals to Him at all times and in all circumstances (Col. 3:17ff).

(b) To deny that Christians are responsible to act together on social issues is a cop-out because the Church is involved corporately in the power structures of our time. Churches hold property, make investments, and make corporate decisions as to allocation of staff resources and the like. Certain areas, for example, inner city, depressed neighbourhoods, new suburban districts are viewed as high potential or write-off areas. More importantly, the churches through their evangelism, worship, Christian education, etc., preach and teach and practise in a way that moulds thinking and influences the life-style and action of the constituency. What we do–or don't do–when we are together on Sunday as a body influences what the members of the body do when they disperse.

The exercise of power involves making decisions in morally ambiguous situations where there is a complexity of conflicting interests and concerns–for example, in Toronto we have the issue of Canada Metal and lead poisoning where the needs of industry, employment, job security are to be weighed against the needs of families to be freed from poison and pollution. It is a cop-out however, for Christians to use ambiguity as an excuse for avoiding taking a stand of any kind. We should remember the servant who simply decided the system was bad and the boss was a hard man and so he just buried his talent in the ground. There also was the priest and the Levite who just passed by on the other side. Indeed it is more than a cop-out, it is a betrayal of the gospel mandate when Christians who have a position of relative influence and security in the power structure fail to act and the weak are put down and trampled by the system, or, worse still, actively oppose the weak and those who would help them.

Illustration: The Scarboro Expressway as proposed by Metro Toronto Council will drive six lanes of highway through thirteen miles of lower to middle income residential neighbourhood. The relative power of the Christian Church is that in this neighbourhood the Church has upward to 30 congregations–People, Power. Tragically the security of the Christians represented by these congregations is that many of them will not be directly affected by the Expressway. Surely since in the 70's the whole "expressway philosophy" can be challenged and reasonable transit alternatives put forward, the responsible use of the Christian's power is to point out the effect that such an expressway would have on a district which is already vulnerable and where families are already barely able to cope. The System would seem to argue that cars and the movement of goods are more important than the people who would lose their homes or who would be left living on the edge of one of the worst pollutants of our age.

The System says "we will relocate, we will pay an adequate sum of money to those whose homes will be taken". But, the Christian ethic says nothing is more important than people, and their freedom to live where they choose and their right to breathe God's clean air. On the practical side it is impossible to buy people off as suggested since nowhere in the city of

Toronto would these people find a house equal in standard or size, nor would they be as happy in any other neighbourhood since most of them are second and third generation residents.

Perhaps this is the place where the church's role in community organizations comes into focus. The Greater Riverdale Organization is a community organization made up of about 80 Neighbourhood and Street groups, business, professional agency and church groups. The Church on the one hand is trying to encourage neighbours to act and by acting to get a legitimate share of the decision-making process, and in so doing to have people realize that they have power to do something about the conditions in which they live.

On the other hand the church is working at the positive task of reconciliation, learning with neighbours who are beginning to experience new power that this newly acquired power brings new responsibilities. The requirement then for Christians is that they truly learn to serve others.

On the other hand the church is working at the positive task of reconciliation since this new-found power often creates tension and strife as elected representatives and others in positions of authority are confronted by masses of people.

We are living in an age when many people feel oppressed by a sense of "powerlessness", an inability to cope with the massive problems of society. Some of these people are the poor and the weak but others are those we think of as strong and rich.

The Christian's involvement in community organizations such as The Riverdale Organization is one way to help people overcome such powerlessness. Help can no longer be granted like a handout which is the most suspect of gifts. Rather individual Christians must live with people where they live, struggle where they struggle, suffer where they suffer, trust people, love people, and in so doing warrant trust and love in return. Then, and only then can Christ's power be seen to be the solution to the problems of society.

DISCUSSION NOTES

Miss Stuart, the author of the above article is a member of the team ministering to the people of the Queen Street East Presbyterian Church at Queen and Carlaw in Toronto. The illustrations she cites are from that area. Think of the area where you live–list parallel examples of projects and community action groups in your own area.

Do you agree with the statement "the Church IS involved corporately in the power structures of our time"? Why or why not?

Describe one situation in your community where ambiguity could be used as an excuse for not taking a stand. What stand do you feel should be taken by the Church in the situation described.

What does Miss Stuart say is "the Christian ethic" on which we should base our decision as Christians. Do you agree with her? Why or why not?

playing the game

by **HELEN TETLEY**

Should you play games at a study meeting? Can you have fun while you learn? Is it possible to learn while you have fun? Is it right? The answer is a loud YES.

Who hasn't played Snakes & Ladders as a child and learned to take turns, to accept the downs with the ups? Who hasn't struggled with decision making in playing Monopoly or learned a new word with Scrabble? Games and gaming are not new. But the thought of using games in any formal or planned educational situation is new, and a number of new games for use in church situations are appearing on the market.

What kind of games might you play?

There are some games which are more useful for church groups than others, with two main kinds of games.

The first kind may be organized and played by anyone. These are the board or card games in which there is a controlled situation. Just follow the directions included in the game packet.

The Mall, a board game, is included in the Teenage Mission Packet and also sold separately (W.M.S. Book Room — 50c.). While trying to get around the Mall (the board) each player's skill is tested in decision making and in the knowledge of facts related to missions. This game may be played by teens, or adults, or both together. *Dignity* (W.M.S. Book Room — $4.95) is another board game in which players have the opportunity of deciding how they will achieve their goal of winning as they cope with their relationship to others. *Values,* another board game, opens up opportunities for people to share their feelings and personal value system as Christians. Prepared for youth and adults, it is available from the W.M.S. Book Room, $5.95.

The second kind are those games in which the players are placed in positions to carry out actions in a simulated or almost real sitution. These games are usually called simulation games. This second type is a bit more complicated and requires the leadership of someone who is skilled in working with groups of people. They also take more time and usually more people.

In the second category of games there is *The Lovable Church* (Geneva Press, $25.00) in which a group of 25 to 35 people experience some of the problems of a congregation and attempt to solve them. *What Will You Give?*, a simple simulation stewardship game, also belongs in this category and is available from the Board of Congregational Life for $1.00. In this game groups of eight or nine persons set their own personal goals and then attempt to promote them through the giving of their time, energy and money to those projects which relate to their goals and to their character roles.

When might you use games?

Games are not gimmicks to save a dying program or group. They are learning experiences and ought to be selected in the same way that one selects other parts of a study. First ask yourself "What is our overall purpose? What will help us achieve the purpose? Will this particular game help us? How?"

Playing games takes time. Most games require at least forty-five minutes and some require two or three hours. The simulation games require the longest period of time for there must be time to both simulate the experience (play the game) and then to reflect and evaluate the experience.

A new study program might be introduced by a game. *Powers* (W.M.S. Book Room—50c) is a simple simulation game that can be used to introduce the Power study book. Games can be used to help a group deal with a specific concern. *Catalyst* is a simulation game related to understanding how we relate as Christians to people in other parts of the world. It's a bit complicated, but very useful for a conference or congregational retreat of twenty or thirty people.

A very simple game called *The God Description Game* will help individuals share their understanding of God and their faith. It might be used by teens or adults in a Bible Study group, as a get-acquainted session for a new group, or communicants class. Directions are available from W.M.S. Book Room (15c).

There are a number of Bible board games such as *Joseph* (Colloquy Magazine March, 1969) in which players move around a board based on the life of Joseph. Games such as this may be made up by teachers and used for the initial teaching, not just for review.

What not to expect from games?

No tool or resource is going to do all the work for the leader. As the leader, teacher or organizer for a meeting you need to plan carefully. Don't expect the game to provide the answers. The answers are in the players, the game draws them out. Therefore you must provide time for thinking and discussion during a board or card game, or after a simulation game.

Where do you find games?

Several games have been mentioned in this article. The game sections in most department and book stores are getting larger and larger. Look through them for games involving values, decision making, Bible facts. *Ethics* is a game involving the players in making hard ethical choices in which other players check your decision. Produced by Art Fiar, it is sold in Eatons for $4.75.

Look at some of the games in your own cupboards. Can some of the old familiar games be used for church education? Surely someone can make a new Snakes and Ladders game based on the ups and downs of the Israelites.

If you prepare a new game, or adapt an old one, be sure to share it with others. One way to share is to tell May Nutt, the Adult Secretary of the W.M.S., so she can tell others.

Who's playing games?

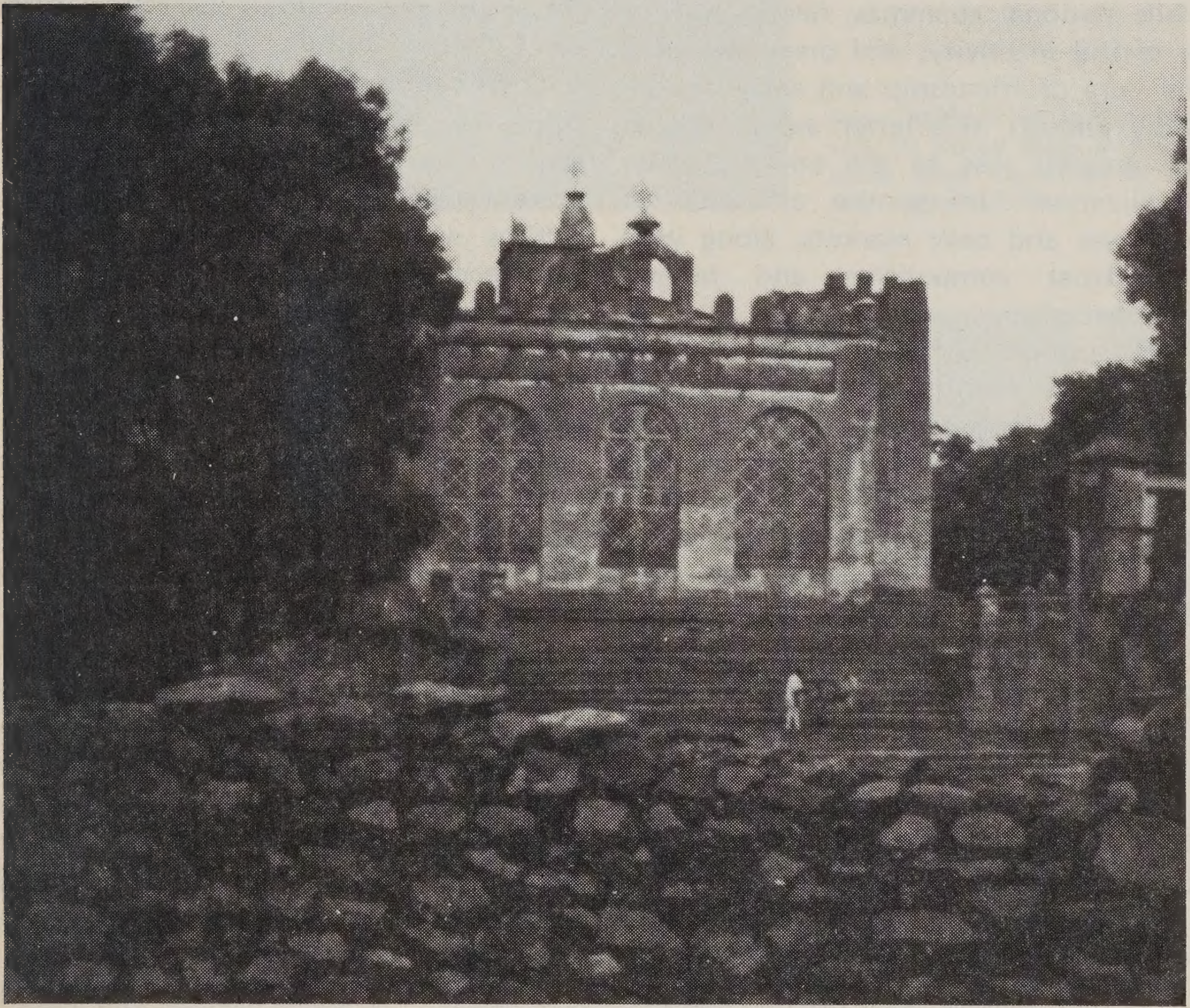
Everybody! W.M.S. study groups, elders' training sessions and youth groups have been playing "The God Description Game". Congregations have been playing "What Will You Give?" as an introduction to looking at their budget and financial situation. "The Mall" has been played by youth, by families, and by women's study groups. You can be playing games, having fun, and learning along the way.

MISSION: ONE'S LIFEWORK, A CALLING

by CONSTANCE DAVIDSON

(Second of a two-part article, continued from January)

Ethiopia, the East African nation of 14 provinces, formerly known as Abyssinia, borders the Red Sea for 500 miles to the east and stretches to within two degrees of the equator to the south. The Great Rift Valley divides the central high plateau which has long served to keep Ethiopia separate from the rest of Africa, with little colonizing influence other than that experienced by the northern province of Eritrea.



A "No Females Allowed" sign warns of the religious taboo against women in the vicinity of monasteries, living proof of Queen Judith's treachery.

"Another World" feeling prevades the foreigner upon arrival in Addis Ababa. The year 1974 could just as easily be 1074 as the biblical setting assumes reality in the heavily-laden donkeys, the camel caravans, the barefooted market-goers, the cattle-drawn wooden ploughs which scratch the surface of the rich red soils to receive the hand-broadcasted seed which gives literal interpretation to the parable of the Sower and the Seed.

Market squares represent areas of contrast; barter or quiet exchange, offensive smells or heavy aroma of spices, bright colors of "new world" garb or traditional while national chammas, hectic activity or restful inactivity, and prevading all is the aura of friendship and socialization. Sadly enough, this latter aspect will be the greatest loss to the country when "civilization" brings the affluence of surpluses and cash markets, along with cut-throat competition and blatant commercialism.

Frustration and the desire to "update" their country drives many of the educated in executive positions and in the business world. How aware they are that advancement is needed to make their nation great and to give verification to the words of their national anthem "Let Ethiopia Be Joyful". The diplomacy of His Imperial Majesty Haile Selassie has, since re-investiture in 1943, resulted in many legislative reforms and much aid from outside countries.

Miss Ivy Pearce, in the service of the World Health Services for 17 years in Ethiopia, shakes her head over the health situation in the country where some 70,000 High Priests quite outnumber 70 medical doctors. Medical knowledge and skill are needed to battle leprosy, goitre, skin disease due to lack of proteins and eye diseases which are sometimes "treated" beyond repair by witch doctors who seem to have a strange control over the fears of the natives. Traditional fast days may occupy some 200 days out of 365 yearly for the devout and so become detrimental to the health. Girls, kept weak from continuous child-bearing, are further weakened by a non-protein diet due to such fasting and in turn give birth to a weak child. Children to the age of seven do not participate in fasting but the only foods available to them during these "religious days" are the foods acceptable for adult consumption—Ethiopia is an adult-oriented culture.

A visit to Alert leprosearium outside of Addis revealed to the team members their general ignorance of the disease. How surprised we were to learn that the deformed victims who are called "unclean" and who receive the brunt of society's scorn are not contagious as the disease, by that time, has burnt itself out! Ethiopia has the highest leprosy count in the world at present, which leads researchers to consider diet and living conditions. The Swiss doctor and his vivacious Hindu wife are tireless workers in treatment, surgery and preventative study. We visited on the wards with several patients who had undergone surgery to replace the damaged muscles and tendons—noses and chins were being rebuilt; toes and fingers were being straightened. Since research is very expensive and little supported in Ethiopia, the Canadian team were happy to "bleed for Ethiopia" when blood samples were required from donors with no previous contacts with leprosy.

The School for the Blind at Sabata is operated by the Haile Selassie

How difficult to realize that this 30 storey Stele in Axum dates back centuries before the birth of Christ.

My regular shoe-shine boy, Etacho, at the gates of the compound—guarded always by armed guards 24 hours a day and locked at midnight.

Foundation and serves as a home and training centre for over 130 blind children. Within the last years, girls have been accepted as students at this centre located in a paradise of flowers framed on all sides by the foothills. Shop areas in weaving and in braille printing offer training, an occupation, and a source of income to the school inhabitants of whom many know no other home. The empty library shelves haunt the otherwise successful picture. How difficult for our education-oriented culture to accept that over 85 percent of the Ethiopians are illiterate due to the grave shortage of teachers, classrooms and books!

A unique experience of seeing these people through someone else's eyes presented itself when two of us were invited to spend a weekend near the Woshu River in the heart of the rain forest about two degrees north of the equator. Here, in a mist-enshrouded valley, some 300 people are carving, out of the forest, an Ethiopian owned and operated coffee plantation. As one walked the vine-covered forest paths with black and white Colobus monkeys chattering overhead, safari ants marching undeterred underfoot and baboons swinging aggressively down the trail ahead, the wilderness atmosphere invaded the western mind and triggered a growing respect for the energy of those people—a driving energy which fights a daily battle against a steady encroachment by the jungle.

Eager To Learn

A walk through the tiny village among the plantation-owned herds served to introduce us to these people who showed no adverse reactions to pale Canadians in dress quite unsuitable for jungle living. With pride the village school house was opened for inspection—an unfurnished small hut with a little light seeping in through unchinked walls. Crayons, pencils, books and the usual school "hardware" were conspicuous by their absence, but the eagerness of the children to count to 10 in English and to share their small vocabulary proved that real motivation cannot be bought, paid for, legislated for, or drawn into an architect's blueprints along with the air ducts.

No Locked Doors

Burning faith in these people and in the country have driven our host, Count VonRosen of Sweden, his family and his friends to invest years of time, effort and themselves to prove that the spirit of mankind will prevail and become a reality. Several hours of good conversation by flickering candlelight, night sounds from the forest broken only by the scamper of wild civet cats on the roof and early morning mists from the mountains meeting and mingling with the smoke from the native tukuls (huts) allowed two Canadians to search deeply within the inner shelf to find, as on the plantation, no locked doors.

Such people as Count VonRosen, the research staff at "Alert" and World Health Workers made one feel humble in the presence of such perseverence and devotion to a mission. How often the words "If any man serves me, . . ." (John 12:26) took on a renewed meaning, and the definition of the word 'mission' as given by the less quoted Winston Canadian Dictionary for Schools seemed more appropriate . . . mission: (mish'un) n. one's life-work, a calling.

ON CAMPUS

by REV. JEAN PORRET

My experience with students is a story of the unexpected because when I came here in 1968 I never thought that one day I should be involved in this very exciting ministry. It first started when the Presbyterian Church asked me to be a part of an outreach project to see where a voice of the reformed faith could be heard in Montreal, and so in September 1969 my first contacts with the Université de Montréal Chaplaincy were made. At that time the purpose was to determine whether or not a French Protestant presence was in existence on this university campus, the most important one in French Canada with its 20,000 students.

In the past, French Protestant ministers were really pioneers in ecumenism especially because of the key situation they have in the dialogue . . . a double minority, French and Protestant, in the Province of Quebec.

Until that time, nothing was done on this particular point at the Université de Montréal. From the beginning, the welcome was excellent. Of course it was hard to find the right approach without being a sectarian activist or an easy conformist to the situation. The question was "how to be always faithful to our reformed faith and at the same time, a real partner?"

During the first three years I attended different events organized by the chaplaincy. (The Communauté Chrétienne Universitaire is the organization reorganizing all these activities on the campus.) Of course we each have quite a different past, but I realize more and more that, in fact, we are all now facing the same problems in our respective churches. When you look at the agendas of our committees you see that they are practically identical. My great hope was for us to face together the future without hesitation, not to compromise our position. Christian faith is a reality for modern man.

During this early time I was invited to preach a few times during Sunday Mass, organized some meetings on the topic of Christian faith and last year I started a Bible study group.

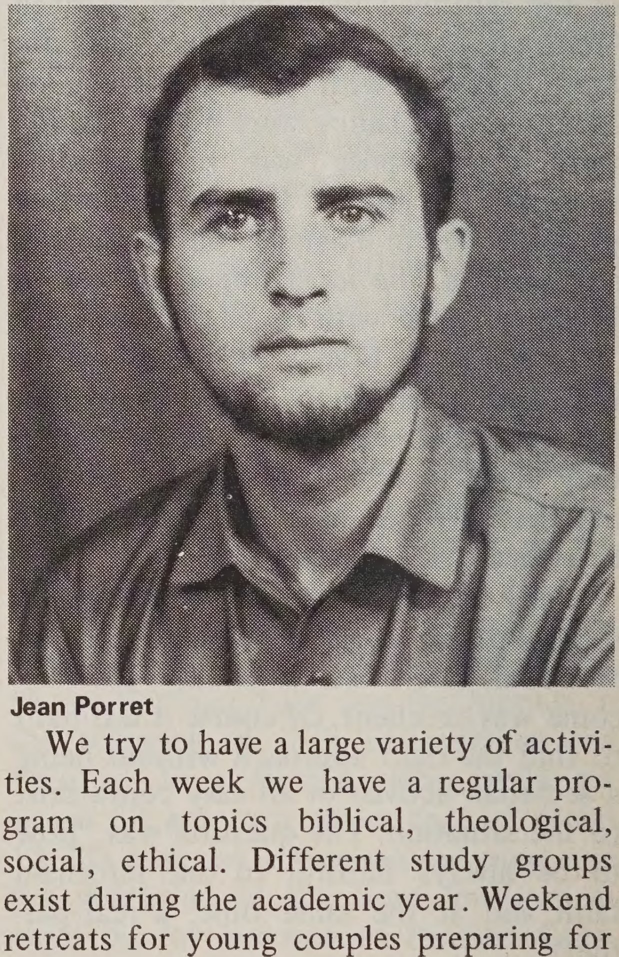
There were also good opportunities to invite from time to time some ministers or professors coming from Europe. They received a warm welcome as Protestant theologians are generally well known in the theological milieu in Quebec. For example, a Swiss theologian had about 200 in attandance last year. Clearly it is the fruit of ecumenism, and consequently a new time for Christian churches in an ever-changing society.

This fall the Université de Montréal hired a new chaplain, a French Protestant for the first time. The University is a very moving although sometimes difficult milieu. But at the same time, it's a very exciting and open place for Christian faith. When society is changing its face, the university sphere is the first to be touched. Our particular situation is that of a university with about 20,000 students on a campus located near Mont Royal. It is composed of all the faculties, departments and schools you can find in such an institution, including such as the school of optometry. The Faculty of Theology with about 400 students is important, giving leadership in Christian education. Although it was in the past a Catholic university the situation is now quite different. French speaking, the Université de Montréal also has about 5000 part time students for continuing education. And so we find ourselves as chaplains within this situation.

What kind of attitude have the students towards Christianity? In the five past years I have seen a big change. They are, of course, still very critical and suspicious of the Christian faith but in a different way. A few years ago, young people left the church because of the impossible structure in which they could not see how faith in Christ might have a significance. This conflict was difficult to reconcile. Many young people have left and are still leaving. But now a new challenge is coming: a kind of conversion.

In the past the question was how to change the structure, both of church and society. Now more and more it becomes how to be a Christian, a new man in this society. This change clarifies that the key question is no more one of structure but more specifically a question of life. It also means the focus is now more concentrated on a new reformulation of the Christian faith. This new challenge is still unclear. If young people, more prudent, are less concerned with problems of identification with their church, they become more open to the Christian faith and will create and discover their own values of Christianity. It is evident that we have great prospects.

What is the functioning and the goals of the Communáuté Chrétienne on this campus? It reaches not only students but also professors, employees and neighbors. For example, at Sunday Mass people come from all around comprising about a third of the attendance. It means that this community will not be exclusively for students, although all other aspects are devoted directly to students or professors.



Jean Porret

We try to have a large variety of activities. Each week we have a regular program on topics biblical, theological, social, ethical. Different study groups exist during the academic year. Weekend retreats for young couples preparing for marriage are offered. A special event taking place the first week-end of October is la Montée St. Benoît with about 2,000 students from francophone universities in attendance. The program includes a 15 mile walk in small discussion groups. Another important event with its attendance of 300 is the Journée Universitaire de la Pensée Chrétienne which offers the opportunity to develop a question of faith during a three day seminar. A liturgical event called "Gospel Night" is organized once or twice a year for Christmas, Week of Prayer, or Easter. This kind of celebration is a "between" event consisting of worship, sit in, free prayer and discussion groups.

Finally we can raise the following question. What is evangelism in this milieu; are our goals reached?

We must bear in mind that we begin an action or evangelization from the needs of the student milieu, not in terms of social action or pure evangelism without the context of the milieu. We have to live, to identify, to preach Christ in this milieu. Christ is a reality for the total man. He calls us to become newborn, a new man. In this sense, He gives a meaning to the new reality. We have to speak of all aspects of the human life, never excluding the new life in Jesus Christ, or hiding all other aspects of our life. It is because in Christ a new humanity is given, He is Saviour and Liberator.

We are now in an exploratory and temporary period. Therefore it means that we may be very hopeful for the future, not always thinking in terms of doctrine or the past, but discovering again a new life, new hope, new prospective that is becoming a reality with Christ. It's why I am very happy to have such an opportunity in that time.

Next On Our Tour Is . . .

by Rev. Francis Yip

For the past ten years, the tourist industry has been considered as a large enterprise in Hong Kong, but, whilst the rich people have access to all facilities offered by the tourist agents, the poor seem to have been neglected.

In this fantastically over-crowded city of Hong Kong, tens of thousands of people who dwell in resettlement areas spend their lives bounded by work, eating and sleeping in mean noisy surroundings. These people know only their own neighbourhood and the places from which they have come as refugees. They cannot afford much for recreation and most of them spend their weekends in gambling, such as playing mahjong with friends, dog-racing or else they go to movies and restaurants. All these do not contribute much to their recreation and yet they are the only relaxation. These people never realized what they really need—a refreshing day outside this drab everyday environment!

Social Welfare agencies and Christian Churches have impressive programmes to relieve poverty, sickness and despair, but, is there a place for something else? Something to make living a little more abundant and meaningful? As it has

always been, the Holy Carpenter Church is sensitive to the needs of these poor people.

Tourist associations for workers have already been established in many of the western countries. They provide an opportunity for factory workers to enjoy a nice holiday by touring. It was in 1966 that the possibility of starting a low-cost touring service for working men and women, similar to those already established in the western countries, was explored and first initiated with the financial support of the Lutheran World Service, and a project entitled the Workers' Tours & Travel Service.

This Workers' Tours & Travel Service was officially opened by the Right Rev. Gilbert Baker, Bishop of Hong Kong and Macao, in October 1966. It is a non-profit making setup and it aims at helping and encouraging workers to fill up their leisure with healthy recreations such as picnicking, hiking, camping, swimming, rowing and other sports and games.

Itineraries have been circulated and regular local tours have been conducted by our guides on every weekend. These tours led to the outskirts and places of interest in the Colony, film studios, big industrial concerns, welfare organizations, police stations, and other such places.

We make it possible, too, for workers' families sometimes to leave their resettlement blocks or squatter huts and go by our tourist bus with their neigh-

Out for a day, participants in the Workers' Tours and Travel Service enjoy the sights of Hong Kong . . . a rare treat!

bours to the unknown other side of Hong Kong. They might see for the first time the fine City Hall and free exhibitions of Chinese art treasures, the beautiful beaches of the island; and, those from the island could see the farms in the New Territories, the airport, the great engineering project for water conservation, and many other fascinating sites. Tour fares are very low yet those who participated could share joyful and interesting experiences which they never have had before.

Our guides are mostly young members of our Church. They are equipped with some of the skills and insights of social workers and a knowledge of touring service. They are able to bring Christian insights to bear on the experience being shared.

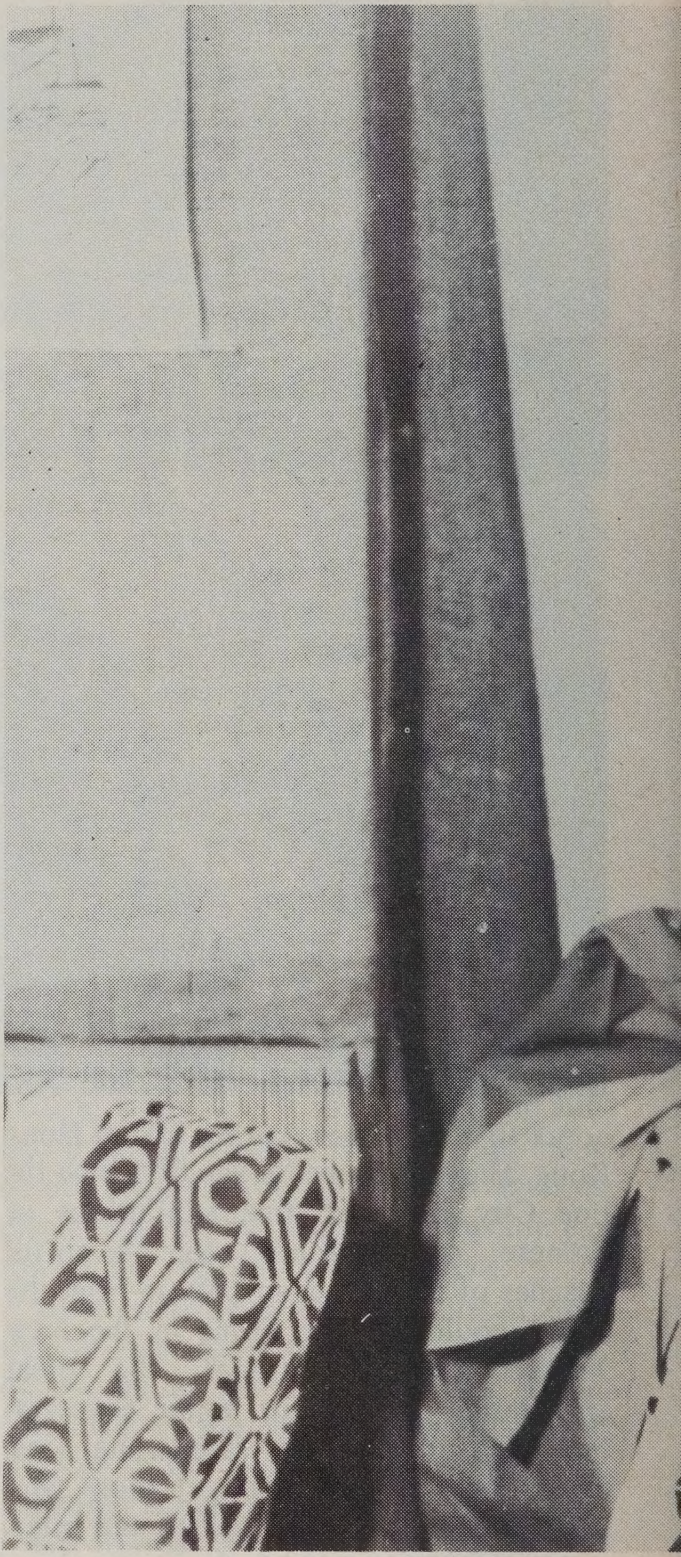
We are convinced that apart from broadening one's mind, our tours also help to alleviate one's boredom. They ventilate the dull factory life which a majority of workers are now leading. By such means it helps to promote working mood and accelerate working efficiency which is certainly beneficial to both employers and factory workers.

by MARION VAN HORNE*

If the recent fad for American handicrafts from Navajo blankets to quilts is any indication of universal acceptance, the new textile project launched by the Africa Art Studio is off to a flying start. It was borne out of a conviction that there is always something new coming from Africa's talented people. Miss Marjorie Murray, the director of the Art Studio, has long been aware of the vitality of African design. Working closely with students for more than a dozen years, over a hundred potential artists have come under her skillful tutelage. Trained in the use of water colors and oils, their paintings have achieved wide acclaim.

Miss Murray, herself a talented artist, has long been interested in African art and artifacts—textiles, rustic clothing, ceremonial costumes, hand-carried objects, masks, carvings and ornaments for personal adornment. Believing that the vitality of African design endures, Miss Murray encouraged three talented students, two Zambians and one Rhodesian, to experiment with color and design. Day after day they worked at their drawing boards. The results showed clearly that these students had profited greatly from their courses in block printing and silk screening. It was then that the idea of designing fabrics became a reality.

The students began their work in one of the empty classrooms of the Africa Literature Centre. Creating something new out of old forms became a daily challenge. The "three wise men" as the three art students were often jokingly called mixed inks, built silk screen frames



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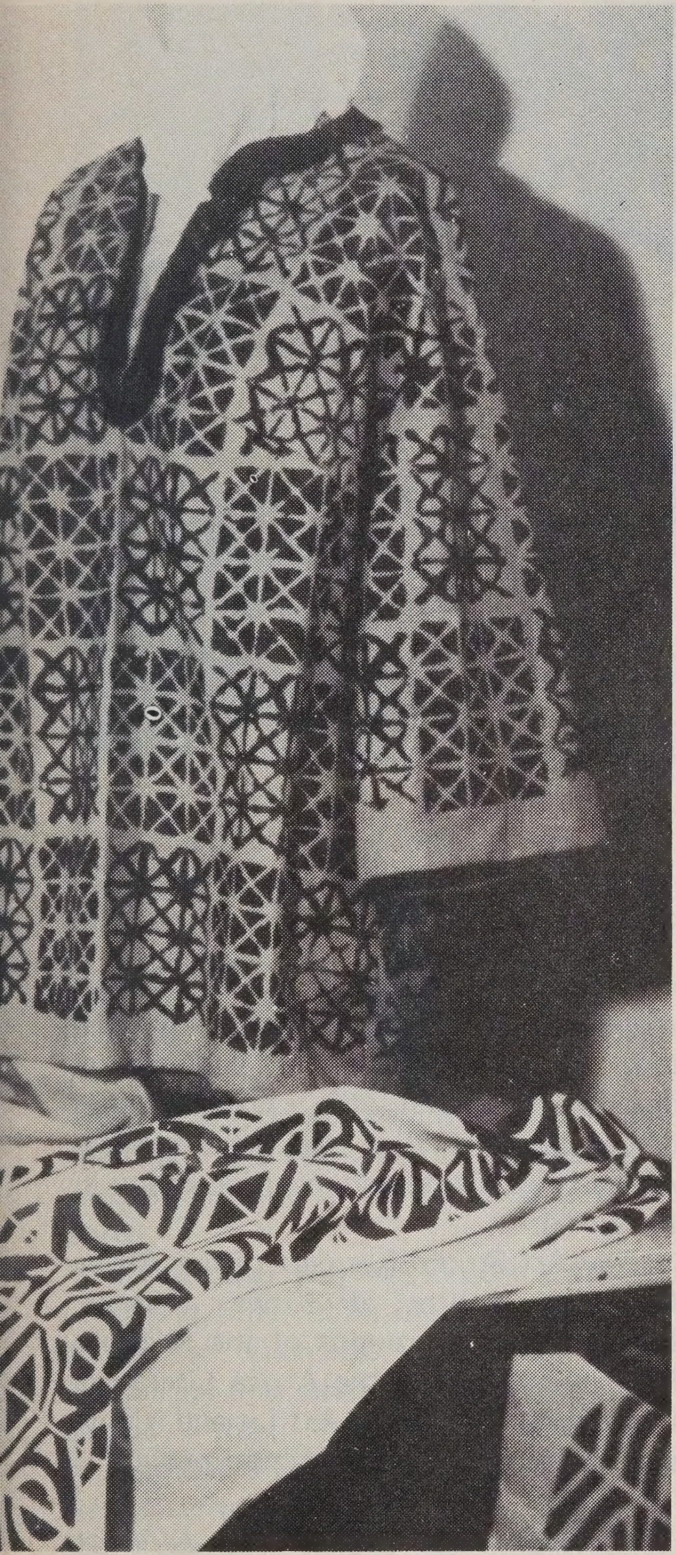

OF AFRICA

and carefully stretched and pinned long lengths of fabric. It was an exciting time for no two days were alike nor were they ever free of problems. Some days it was too humid for the ink to dry. Sometimes the imprint was not sharp enough. Frequently the design slipped and did not repeat itself evenly. And always there was the constant measuring and careful pinning. One must figure accurately if the design motif is to be centered precisely. The student soon learned that mistakes cost money. For this was a business and not simply a classroom project as Miss Murray so often reminded them.

Great was the excitement at Kitwe when the first piece of printed fabric was displayed. The bold, vivid, black design on red twill was an instant hit. Orders for material for shirts, caftans, draperies and chair coverings were quick to follow. Scarcely was the ink dry when the students began to work on new designs for table mats, tablecloths, wall hangings, pillow tops and handbags.

On March 31, graduation day for the Art Studio, the exhibition of paintings and textile design fabrics was opened by Mrs. Monica Lupili, Mayoress of the city of Kitwe. She paid tribute to the talent of the graduates and made special mention of the three students engaged in the new textile design industry. An interested and responsive audience attended and this resulted in the largest sale of paintings and prints ever realized.

Chawama prints, the trade name of the textile project, is a Zambian word expressing the affirmative "good", "excellent", "that's great". Living up to this standard of excellence has meant a constant striving toward a high standard of workmanship. No seconds are offered

to the general public—only first class merchandise.

The project has grown and expanded until it is now a part of the Youth Leadership program of the Mindolo Ecumenical Centre. Three unskilled trainees have been engaged and girls are being taught to do the necessary sewing on a piecework basis.

The aim is to develop a self-help industry which will attempt to preserve some of Africa's rich heritage and at the same time help relate the textiles to the lives of the people who wear them. Much of the material in the world today known and sold as African is produced in Java or Holland. As this new textile design industry grows out of its small beginning, export markets will be sought. In the meantime, the fabrics produced at Kitwe represent a sophisticated use of pattern that continues to amaze professional designers. What the project does demonstrate is that the art of black Africa is as diverse and inspiring as any in the world.

The Art Studio is a part of the Africa Literature Centre at Kitwe, Zambia. Located on the grounds of the Mindolo Ecumenical Centre, the Africa Literature Centre was founded by Lit-Lit and is now supported by its successor Intermedia.

* *Dr. Marion Van Horne is the Director of Print Media and Writer Training of Intermedia. She spent her four month sabbatical this year teaching at the Africa Literature Centre.*

in the world

by john c. duff

In Touch with the World

People affect one another in the world community in a variety of different ways. Christian missionaries cross oceans to proclaim to people everywhere the message of God's love for all men in Christ, the message of the cross that breaks down every barrier separating the peoples from one another. From the very beginning, Christian missionaries have understood that telling of love is not enough—they have sought ways of demonstrating concern for the peoples they have gone out to evangelize. So alongside preaching there has been a vast enterprise of building hospitals and schools, giving instruction in agriculture and public hygiene, assisting in community improvement. All of these activities had the same motive—showing forth the good news in Christ.

But another way we touch the lives of people in other countries is through the goods we exchange with them. The trouble is, that when it comes to trading goods, the "love and goodwill" departments of our souls go to sleep, and we concentrate on our "right" to get the best possible goods for the lowest possible price. Our self-centredness in the marketplace is "writ large" in the policies of our governments and the multi-national firms that deliver goods from all over the world to the stores down the street from where we live. The rules of international trading tend to be loaded in favour of rich and powerful nations and corporations—and against the poor peoples of the world. We don't see directly the disastrous effects of our slumbering conscience upon the sugar-cane cutter in Jamaica, the banana picker in Guatemala, the bauxite miner in Guyana. A missionary writes, "The average citizen on both sides of these trade arrangements (is) unaware of the impact or long term results of such policies." Yet these effects often amount to what one returned missionary calls a "counter-mission"—a practical denial, in the everyday lives of the poor people we go to serve, of the love and human solidarity we say belong to the Christian Gospel and its ethic.

But if we don't know what we're doing, we can find out. We can start having eyes to see and ears to hear what it means to let Christ be Lord in our earning, our buying, our investing, and our selling. A good way to begin would be to ask your minister to share with you or your group the materials he received in the Ten Days for World Development kit for February 1-10, 1974. Included is a very moving piece by Janet Somerville, "Why the churches can't stay out", and an imaginative plan for a third world awareness game with a setting in your local shopping centre in "How I Can Help—Bringing Home the Global Village" by Pat Mooney.

If David Livingstone had to stake his life against the economic and human evils of the slave trade for the sake of the Christian mission in the nineteenth century, we in the twentieth century have still to complete the struggle against what John R. Mott, the famous missionary statesman, called back in 1914 "the shocking practical denials of Christ in our commercial, industrial, social and political practice."

This begins a monthly series by John Duff, Presbyterian representative on Inter-Church Committee relating to current GATT negotiations (General Agreement on Tariff and Trade).

Our Response to God

by TESS AYLES

Christians have at their finger tips tremendous sources of power—The power of prayer; The power of positive thinking; The powerful use of words; The power to heal

We have these sources of power because we know God our Creator who is all powerful, all loving. We are his body on earth and personify His creative and redemptive love. If we believe in Jesus His Son, our lives can be completely new. We will be reborn. In Christ we become as children, with all their trust, faith and hope. Responding to God's call will fill us with joy.

Often we do not take advantage of the power God is willing to give us . . . we use candles instead of responding to the fact that there are abundant sources of hydro if only we turn on the switch. Somehow the power line between ourselves and God lies unused. Our lights only need to be switched on, the power is there ready. Jesus came to earth to teach us to do this. He has shown us exactly how to turn on the switch. All we have to do is respond to His teachings.

Yet we often find it a tremendous effort to love our neighbour, care for needy people in far away places and at home, and to have a loving concern for our family. But God's power, His gift to us, will enable us to do these tasks without difficulty.

This is where the Power of Prayer comes in. We must pray with faith, believing completely that our prayers are heard. Our prayers can change our own lives and have a powerful effect on the lives of others. God, hearing our prayers, can respond to them just as if He were answering our phone call. It is hard to pray believing, it is harder yet to pray praising God for everything that happens even those things we consider catastrophies.

Thanks for pain and thanks for pleasure
Thanks for comfort in despair
Thanks for tears by now forgotten
Thanks for prayers that Thou has
answered
Thanks for what Thou dost deny
Thanks for roses by the wayside

Thanks for thorns their stems contain
Thanks for joy and thanks for sorrow
Thanks through all eternity

The second and very effective power line is the Power of Positive Thinking. Many of us have met wonderful people in extremely difficult situations. Dale Evans who wrote an inspiring book "Angel Unaware" or Catherine Marshall who wrote "To Live Again" are famous examples of such people. These ladies glow with love for God and for others. Through their personal testings, they have come to a deeper knowledge and love of their Saviour and of humanity. God's power is evident in their own lives and also in the lives of the many people they reach.

We Christians have a tremendous responsibility concerning our use of words. Let me relate to you the story of a man who volunteered to be a "Big Brother". We shall call him Sam. Sam has been a Big Brother for "three of the most rewarding and fulfilling years of his life," devoting at least one night a week to a thirteen year old Trinidadian boy we shall call Rick. Sam has learned as much from Rick as he has been able to teach him. Sam, when volunteering said "All I have to offer is love." All Rick needed was love. He was almost totally withdrawn, but because Sam cared, he is now active in sports and scouting, and improving in school. Sam heard about being a Big Brother through a radio commercial. Those few powerful words changed his life and Rick's life, and no doubt Sam's words relating his experiences with others will change their lives too.

Do we share our experiences of God with others? Perhaps the most difficult responsibility a Christian has is to live the Christian life, to think as Christ teaches us to think, and to speak of His love to others. God will give us the power to do this.

St. Francis of Assissi would never have come to a personal knowledge of God if he had not been near death. Through this experience, he became one of our most influential missionaries. His words are a fine guide to anyone who wishes to know how to become more Christ-like.

It is in giving that we receive
It is in pardoning that we are pardoned
It is in dying that we are born to
eternal life.

Christians do have the power to heal. Sam, St. Francis, Catherine Marshall, Dale Evans . . . these people are healers. The most harmful, most debilitating and most rampant disease now present in the world is the disease of feeling alone and useless, the disease of having no purpose for living. Every Christian has the responsibility of recognizing this disease. God sent His only Son to us so that we could know we are loved and we do have a purpose. We are God's instruments here on earth. In His hands we will be filled with His power. Enduring love and the strength to do whatever needs doing will be His gifts to us. Love has the power to heal; love God, love your neighbour and love yourself.

The funny thing about harnessing the power of God and putting it to work against this terrible disease is that it works for our own good. "Love is something if you give it away, you end up having more." The power is there, the responsibility is there. What is necessary is our response to God.

This 'n' That

Books

CHRIST'S ENCOUNTERS WITH WOMEN
by DONNA PAULSON & NORMA SHIRK
Lutheran Church . . . . $ .75

The forward of this 61 page booklet states these ten Bible studies deal with Jesus' encounters with several women as recorded in the New Testament. The Women dealt with are: Mary, His Mother, Mary Magdalene, Women Who Followed Jesus, The Woman at the Well, Anna the Prophetess, The Canaanite Women, Mary of Bethany, The Woman Who Touched Jesus, Martha of Bethany, The Widow Who Gave Her Offering.

Each session looks closely at biblical accounts involving one of these women, considering the relationship each woman had with Jesus and the way Jesus changed her life. Through personal thought and the exchange of ideas, it searches out ways in which each situation speaks to our lives today.

Each session has a short worship section. A section explaining the setting and giving background information about the women described followed by a section entitled "thinking together" which has suggested discussion questions as well as some other methods of dealing with the passages of scripture in the group. Sessions 6 to 10 have a special section on "Notes for the Convener."

This will be a very useful booklet for groups wishing to do Bible Study.

WOMEN AND JESUS
by ALICIA CRAIG FAXON
Prilgrim Press $6.00

The author states in the Introduction of her book "we propose to examine Jesus' encounters with women in the New Testament not only in their historical content but as they apply to the outlooks and concerns of contemporary woman."

The beginning chapter of the book evaluates briefly a view of women in the Old Testament as a background and contrast to New Testament encounters. In the following eleven chapters on individual women, portions of scriptures are used alternately with comments of the author. The final chapters are of a more general nature dealing with women followers of Jesus, women in the Church in Acts, and Women are persons in their own right.

WOMEN AND THE LIBERATOR
by WILLIAM P. BARKER
G. R. Welch $2.10

The fifteen women the author has chosen to portray from the Biblical record have been given titles like the following: The Supermom, The Unwanted, The Fusser, The Executive Wife, The Neurotic. Each of the women is dealt with in a controversial style.

The author states "Jesus is the Emancipator. There had never been anyone who appreciated the personhood of women as he did. There has never been anyone like him since . . . In this age of hot and cold running Liberation Movements, we need to behold the Liberator. What better way than through the eyes of the women who were given freedom by him?" and so he described the encounter of each of 15 women with Jesus and the freedom and committment that developed.

QUOTATIONS FROM THE BIBLE FOR MODERN MAN
Edited by JAMES J. NETTINGA
Pocket Books .... $ .95

This book records a selection of short passages from the Old and New Testament for quick reading, and answers questions which are of concern to persons today such as "What's it all about, Are you after an authentic experience, and conversational pieces".

For variation, First Corinthians is illustrated with bold designs and print. The book concludes with eight translations of Psalm 23 when the shepherd becomes a "Shipmate" or "Pilot", "a Shepherd Chief" to an Indian, a "Pace-setter" to a Japanese or a "probation officer" to a delinquent in a county jail.

THE NEW TESTAMENT IN MODERN ENGLISH
by J. B. PHILLIPS
Fontana $2.75

In part a new edition of the New Testament from the 1960 translation. Some of the earlier translation appears but the new parts are translated to ensure clarity to the original meaning of scripture but in new and exciting language.

POCKET ATLAS OF THE BIBLE
by CHARLES F. PFEIFFER
Baker Book House $1.95

A quick overview of the Old and New Testament, maps and pictures in colour and black and white as well as examples of early writing. It would be useful as a personal travel guide or a brief text for Bible study for all ages.

Television

Meeting Place—Canadians at Worship is a new television program consisting of services of worship of various denominations in Canadian cities. It is to be seen across the country at 11 a.m. on Sundays.

Says host Donald Henderson "I believe that each service will help you worship in your home; perhaps you can invite others to join you there. As part of each program, we have prepared a brief documentary on film, to tell you about each week's church and its community. This will help you feel "at home" with the various religious groups to be visited throughout the coming TV season."

Presbyterian Centennial Tours

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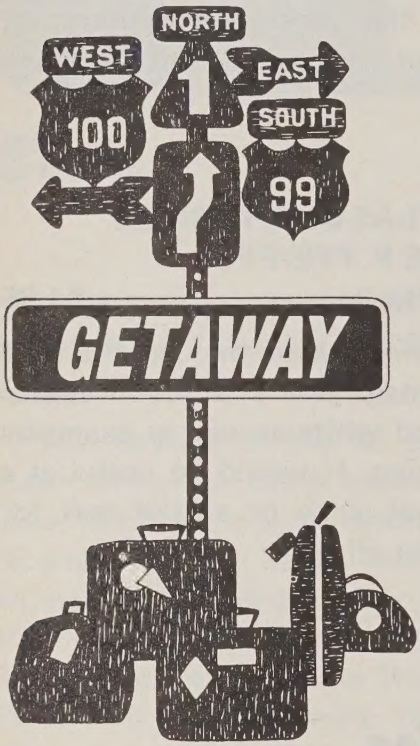

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NEWS

School Prayer Survey Of Other Nations

(EP)–How do other countries handle prayer in public schools?

A survey of 15 countries by Religious News Service, including Britain, Canada, USSR and the People's Republic of China, shows that not one of those countries actually has laws banning prayer in the public schools.

Some have prayers and some do not, according to the unwritten cultural norms or the mood of each nation. The same can generally be said for religious education.

Those countries with "state" religions such as England (Anglican), Italy (Catholic) or Sweden (Lutheran), have a tendency to teach religion in public schools as part of the regular curriculum. In either case, there are provisions for excusing pupils who do not wish to participate.

A representative of the Soviet Consulate in New York said students in the USSR sometimes open their school day with physical exercise "to awaken the students," but there is no other morning ceremony.

"There's no law banning (prayer)," the Soviet official said. "But it just isn't done." He added, "We're not against religion."

He admitted that his government tries hard to prove to students through teaching that "there is no God."

A representative of the People's Republic of China said Chinese schools across the country would have varying patterns for starting the school day. Some might begin with exercise and the singing of songs; others would go directly into classwork.

He said Communist China does not have a law prohibiting prayers in public schools–"but it is just not done."

In Italy, Catholicism is taught as part of the regular school curriculum. Non-catholics may be excused from the classes. Prayer is optional.

A Brazilian representative said "there is no law forbidding prayer or religious instruction in our government schools. But in reality it is not done. Religion is not on our curriculum and there are no prayers said in the schools."

Similarly in Israel, prayers and religious instruction are generally not part of the program. A West German representative said, "We have no law forbidding religious instruction or prayer–thank heaven for that!"

Credit Card Giving Launched By Church

(EP)—A Roman Catholic church in Buffalo, New York has started accepting credit cards in lieu of cash donations.

The Church of the Coronation of the Blessed Virgin Mary launched the plan as a means of increasing its income. Paul Totaro, a member of the finance committee, said credit cards aid parishioners in budgeting fixed amounts for church contributions.

UN Subcommission Tackles Issue Of Slavery

United Nations (EP)—A little known agency of the United Nations called the Subcommission on Prevention of Discrimination and Protection of Minorities has announced its intention to launch a crusade against slavery.

Far from being a relic of the 18th century, slavery reportedly flourishes in at least 40 countries, enslaving as much as one per cent of the world's population, the subcommission stated.

The services of a child reportedly can be bought for about $37 for 10 years in many Eastern countries from Lebanon to Indonesia.

Monitor News Service stated that 50 schoolgirls from Ghana were sold to buyers in Lebanon recently.

Four 16-year-old Asian girls of Persian descent have endured three years of forced marriage to members of the revolutionary council on the East African island of Zanzibar, officials have determined.

Outlawed by the United Nations, slavery has been spared international policing since World War II, but the subcommission is determined to focus public opinion on the issue and stamp it out.

PROFILE

Mabel Timms Gibbons

The story takes place at the turn of the century and revolves around the work of one of the earliest Indian residential schools. The school was located at File Hills, Saskatchewan and housed many girls and boys.

During an epidemic of measles at the school, the matron and other members of the staff deided they needed more help,—one child had died and one more was very seriously ill. At this point the matron, Miss J. R. Gillespie, and the Principal, Miss K. J. Gillespie, asked the church for the needed staff, but the church couldn't pay more salaries. The Misses Gillespie decided to hire and pay for the needed staff. Between the two of them they could spare eight dollars per month, and so it was with this amount they hired Miss Mabel Timms of Montreal, Quebec, to assist at the school.

Miss Timms fell in love with those Indian children, and although she had to leave briefly, she soon returned to File Hills. It is significant that Miss Timms was travelling to Saskatchewan by train at the time that provincial autonomy was proclaimed for Saskatchewan and Alberta.

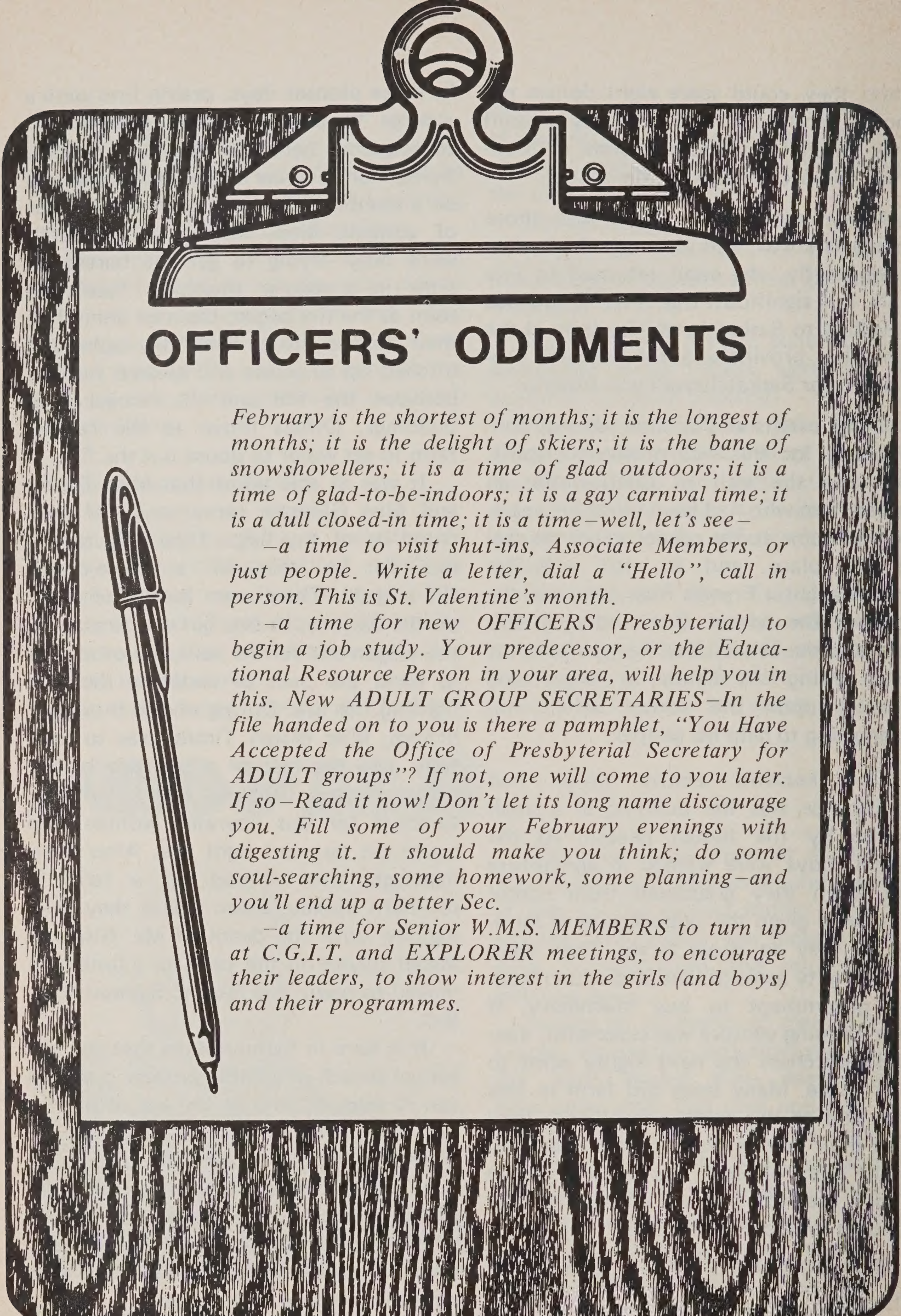
Three events at this time were of consequence for this fine missionary spirit. One was the visit of Chebustatin, an Indian man who had been blind for years. He had come to the school to get the feel of the place, and to visit with his grand-daughter Francis Ross, who was the cook at the school. Outstanding in this visit was the benediction he gave when he left, raising his hands in peace and blessing upon the school which was attempting to help his people.

The second event which had significance was the building of a small church by the Indian people. At the school, boys were trained in agriculture and when they graduated from school they were given the opportunity of farming, if they so chose to do. They were given eighty acres of land and a loan from the government to buy machinery. If their farming venture was successful, they could purchase the next eighty acres to their place. Many boys did farm in this way, and as the colony developed, they built their own church, a place dedicated to the glory of God. The children of the school used to give an offering to the building fund of that church.

Romance enters the life of Miss Timms too, and this is the third significant point. In those pioneer days, prairie fires were a scourge to prairie farmers. The fire of consequence here was caused by a spark flying from a straw burner engine lighting on a stubble field, causing it to burn out of control. Men, women and children were busy trying to get the harvesting done in a regular threshing "bee". As soon as the fire began, the men unhitched their horses from their hay-racks and hitched up to plows and plowed furrows between the fire and the nearest farm buildings. Others drove to the nearest farm to get water to douse out the fire.

It was at this point that Miss Timms and Miss Gillespie came to see if they could be of any help. Their help turned out to be that of a horse-drawn fire-brigade. There were barrels of water on the wagons, so one girl was to stay on the wagon and fill the pails, the other was to hand the pails of water to the men fighting the fire. During one of those pail liftings, Miss Mabel Timms was to look fully into the face of a bachelor by the name of Don Gibbens, and he in turn tumbled for this liberated woman who could get out and fight fire. After their marriage, they settled on a farm in southern Saskatchewan where they lived happily until the death of Mr. Gibbens. Mabel stayed on the farm for a time then moved to town, and later to Salmon Arm, B.C.

It is here in Salmon Arm that the historical sketch of a noble pioneer is picked up. A pioneer who at the age of ninety-two still walks to church, spurning the offer of a ride until she absolutely needs one, Mrs. Gibbens is a beautiful reminder of the character of people who stand firm when put to the test. She is still very much an encouragement to those who have the privilege to meet her.



OFFICERS' ODDMENTS

February is the shortest of months; it is the longest of months; it is the delight of skiers; it is the bane of snowshovellers; it is a time of glad outdoors; it is a time of glad-to-be-indoors; it is a gay carnival time; it is a dull closed-in time; it is a time–well, let's see–

–a time to visit shut-ins, Associate Members, or just people. Write a letter, dial a "Hello", call in person. This is St. Valentine's month.

–a time for new OFFICERS (Presbyterial) to begin a job study. Your predecessor, or the Educational Resource Person in your area, will help you in this. New ADULT GROUP SECRETARIES–In the file handed on to you is there a pamphlet, "You Have Accepted the Office of Presbyterial Secretary for ADULT groups"? If not, one will come to you later. If so–Read it now! Don't let its long name discourage you. Fill some of your February evenings with digesting it. It should make you think; do some soul-searching, some homework, some planning–and you'll end up a better Sec.

–a time for Senior W.M.S. MEMBERS to turn up at C.G.I.T. and EXPLORER meetings, to encourage their leaders, to show interest in the girls (and boys) and their programmes.

Bibles and Phone Books

by K. J. PHILIP

Rochunga Pudaite is a dapper little man from the jungles of a North-Eastern State of India. He has an enormous dream: to distribute the Word of God to everyone listed in the telephone directories around the world.

He began his mission in 1972 and hopes to complete it by 1982. He would then have sent the New Testament—or complete Bible—in different languages to all of the approximately 275 million telephone subscribers in the world.

Mr. Pudaite has already mailed over a million copies of the New Testament to the telephone subscribers in India. The gift Testament is in English with a color picture of Taj Mahal on its cover. The inscription proclaims, "The Greatest is Love."

"A king built the Taj as a monument of love to his wife," Mr. Pudaite explains. "God gave His Son as a living monument of love to the whole world."

Response to this mission is amazing. Almost one letter comes from every two Testaments sent. Thousands have written saying they saw a friend's copy, asking if they can also have one. His "fan mail" includes letters from ministers, Members of Parliament, lawyers, doctors, professors, industrialists and important people from all walks of life. "All reveal a deep hunger to know more about the Bible and Christianity," says Mr. Pudaite.

He plans to cover Asia before 1976. He would then move to Africa (1976), South America (1977), Europe (1978) and finally in 1980 to the United States.

"God gave me the idea," says Mr. Pudaite. "It is such a simple way to reach the leaders of the world. In India and

Rochunga Pudaite uses the telephone book as his guide to Scripture distribution.

other developing countries, only the upper class can afford telephones. Those who have telephones in their offices are educated officials. These are the very people whom missionaries have been least able to reach."

"It is not incredible," he says, "if you believe that God wants you to do something." The story of Rochunga Pudaite and his rise from a tribal child to the spiritual leader of his 100,000-member Hmar tribe and head of two missionary organizations—"Bibles for the World" and "Partnership Mission Society"—might convince anyone that God wanted him to "do something."

Mr. Pudaite had a vision of "nationals telling nations" about Christ. That was the beginning of the "Partnership Mission Society," which has two headquarters—Wheaton, Illinois, and New Delhi, India.

He has always praised the outreach of foreign missionaries, but noted the task of the world evangelization is "simply too big for missionaries. In India alone there are more than 300 million people who have never heard the name of Jesus Christ."

He said: "Nationals must be trained and supported for the jobs for which they are best suited. The national knows the language of his people. He is accustomed to the culture and climate of his country and can testify to his own experience in a way people will understand. He can live on a smaller income and will remain in the country when foreign missionaries must leave." (Kerygma Feature)

a small reflection

by agnes pierce

"She hath done what she could"

"Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of her for a memorial of her." (Read Mark 14:3-9, John 12:1-8) This incident is the last glimpse we have of the beautiful Bethany family. It is the last recorded incident of Christ and His direct contact with this lovely family.

If someone had reported in Jerusalem that something was going to happen that should outlive all the Roman Empire and monarchs that ever existed or would exist, there would have been great excitement in that city.

Many people would have gone down to Bethany that day to see what was going to happen. Little did Mary think that she was going to perform a deed that would outlive empires and kingdoms. She never thought of herself. Yet Jesus said "wheresoever this Gospel is preached in the whole world, this she has done shall be spoken of her." Yes, He forsaw the future.

Indeed, this story has been written in many many languages and is now in circulation in almost every nation. Day by day this story is printed and republished, spread abroad into every corner of the earth as spoken by Matthew, Mark and John.

Many seek to erect monuments that will live after them. I walked the other day through Mount Pleasant, a large cemetery in Toronto, and how surprised I was to read just such memorials on some of the monuments.

This woman never sought such a monument but only wanted to lavish her love upon Christ for what He had done for her. This incident is as fresh today as it was hundreds of years ago. Egypt's ancient glories have faded away and empires fallen. Kings have come and gone, but this deed lives on. We do not know the names and deeds of all those buried in the great pyramids in Egypt, but the record of this humble life is an inspiration to us.

Here is a woman who has outlived Alexander, Cyrus, and all the great warriors of the ancient world. She may not have been beautiful or wealthy, or even too gifted in the eyes of the world, but we know she loved her Saviour, and she had Christ dwelling in her heart as well as in her creed. She showed her love in acts. Thank God we can all love Christ and all do something for Him. It may be a small thing, but it will outlive all the monuments of the earth. Iron and granite may be cast aside, but anything done for Christ will last through all Eternity.

We must be willing to pour forth the ointment. "Not much good anyway, not worth much," you say. But when we consider that they worked all day in a vinyard for a penny and the ointment or perfume was worth three hundred pence, we see it was of value.

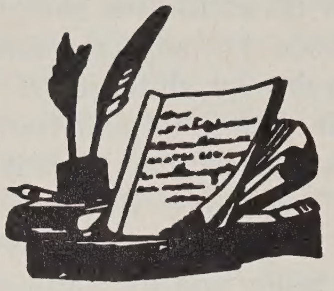
"I must go and pour forth the precious ointment," says a young missionary. Even the angels who stand in the presence of God would leave their high and lofty state to have the luxury of leading a soul to Jesus Christ. There is no greater honor than leading one from darkness into light.

One woman I know had to take in laundry to do for people. She sang as she hung it on the lines. People stopped in wonder as her hymns rang out.

Another Granny made gingersnaps for school children and gave the children a story, or explained a Bible verse to them, as they came for the cookies on their way home from school. It was said of her "She hath done what she could."

Do not let us keep the luxury of that precious ointment to ourselves. God has always used the weak things to confound the mighty. You remember how He used a little maid to tell Naaman, the mighty man of war, how to get healed of his leprosy; how young David was used to conquor that giant who defied the armies of the Living God; or how He used little Samuel to give an important message to Eli.

Just say "I am weak but thou are Mighty, Hold me with thy powerful hand." Then you shall be able to go forth by God's grace and help.



Letters to the Editor

Thank you for sending me extra copies of November Glad Tidings. Weather conditions have prevented my doing what I intended with them, but I hope to get around before the end of the month.

Now since receiving the December number, I realize this is the one I should have asked for, as it is even more interesting than November's issue; especially the section "who and where". This information is exactly what I want to present to ladies who might become subscribers and supporters of WMS.

Would I be asking too much if I asked for a few December copies? Say, maybe six?

Mrs. Cecelia Spring
Phelpston, Ontario

Editor's Note: Promotional copies of Glad Tidings are available free on request. Shipping charges apply to those for congregational use.

I would like to thank you for your specially fine December issue of "Glad Tidings". It is filled with precious little gems that should be widely used in our Church groups during the blessed season of Christmas. It was a joy to read.

Mrs. Mary McCullough
Toronto, Ontario

We have no WMS group here, as you know, but our minister's wife, Mrs. J. Lewis McLean is a wonderful worker in all aspects of the Lord's work. When Dr. McLean was advancing ideas etc. for "Every Home" Presbyterian Record, with sample copies, and a list for members, Mrs. McLean suggested we should have a list for Glad Tidings subscriptions, with copies in the lobby. I am very pleased that this had paid off with ten new subscriptions, and the five faithful renewers.

The Leader of our Young Peoples happened to see a couple of copies I had loaned, and she thought there was much material they could use. Some of us used the Thanksgiving Service for the devotions at our Women's Group meeting, and the young people repeated it, at a "Lay" meeting at church the following Sunday. I think it is a marvelous little magazine, and I often put copies in hospitals, nursing homes etc.

Wishing you all success in all departments and continued growth in faith and service.

Mrs. L. W. Lee
Elmira, Ontario

As Editor of Span—the official organ of our Association—I have the privilege to receive "Glad Tidings" by exchange. I am writing now to advise your office of my changed address.

"Glad Tidings" is much appreciated within our Association especially those whose main interest is in the missionary outreach. This Christian Service is changing so much it is important to keep abreast with world thinking.

Mrs. Margaret Barrie
Presbyterian Women's Association
Darling Point, Australia

I asked a year ago to have my subscription discontinued. However, it was not discontinued as I kept receiving the copies.

So this year I am sending the $1.50 I owe for last year and $1.50 to renew my subscription for 1974.

I didn't want to use the Glad Tidings for 1973 and not pay for it.

Mrs. R. Hammond
Toronto, Ontario

Editor's Note: Mrs. Hammond, you made my day!

wms highlights

Montreal Presbyterial

The rich diversity of the cultures of the many ethnic groups in the Presbyterian churches of the Montreal area was shown when a "Cultural Mosaic" was presented at the Town of Mount Royal Presbyterian Church. Ministers of the Hungarian, Italian, Chinese, Japanese and French churches spoke of the history and work of their congregations. Members of these churches took part in a programme of song and dance, wearing the colorful costumes of their native countries. Included was the Welsh Choir who sang three selections. Displays of each group's handiwork including embroidery, weaving, rug-making and cooking as well as a lesson on origami (Japanese paper-folding) and a demonstration of Japanese flower arrangement were available. Later, a tea was served featuring cakes and cookies of each group's national cooking.

Dufferin St., Toronto

A group of nine year olds in a Sunday School class wanted to start a mid-week group in 1923. Fifty years later, their teacher Mrs. Mae Cross spoke at the anniversary of the WMS Anokiwin Group that resulted from that beginning group of eight. The first president, Mrs. W. B. Cross and the present president, Miss Vera Carr together unfolded the history of the group. Also joining this 50th Anniversary celebration with other guests was Mrs. J. M. Burnett.

Winnipeg

An experience in "togetherness", a 24 hour session planned by the Promotion and Outreach Committee, saw the Presbyterial Executive, armed with sleeping bags, gather for a "sleep-in" at the home of the Presbyterial President. The planned sessions for renewal and evaluation included two addresses given by Mrs. Phills on the topic of the place of Christians in the world. The priority of concentrating on the Children and Youth Departments was established during discussion. The conclusion was a communion service presided over by Rev. N. Phills; the follow-up has been establishing plans for the coming year.

Carluke

Ninety years of service for Carluke WMS were celebrated by holding a worship service. The junior choir and WMS members participated in the service in the Sanctuary. Members of Hamilton Presbyterial also joined in the celebration at which George Calder gave a slide presentation on India.

Carstairs

Celebrating 60 years since its establishment, the WMS of Carstairs had an open meeting for women of the district. A thanksgiving theme was evident through decorations, and Mrs. Richards of Penhold spoke on thankfulness.

In Remembrance

Mrs. Charles Moffat
Presbyterian, Durham

Mrs. Hugh McKay
Presbyterian, Embro

Miss Jeannie McIntosh
Knox, Guelph

Mrs. Margaret Noble
St. Paul's, Hamilton

Mrs. Mitchell Burgess
Presbyterian, Kincardine

Mrs. Bert Felher
Knox, Listowel

Mrs. Clarence Kidd
Knox, Listowel

Mrs. Bruce Leslie
St. Peters, Madoc

Mrs. Grace Montgomerie
St. John's, Medicine Hat

Mrs. Edgar A. Davidson
Presbyterian, North Mornington

Mrs. John A. Petrie
Presbyterian, North Mornington

Mrs. Fred Morgan
First, North Pelham

Mrs. Edith MacDonald
St. Andrew's, Owen Sound

Mrs. Lorne Brebner
Knox, Thedford

Mrs. Mack MacDonald
Knox, Vankleek Hill

Mrs. James Harkley
Knox, Walkerton

Mrs. Christina D. Campbell
Calvin, Winnipeg

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economic advantage	E	elastic
superiority	S	sympathetic
pride	P	positive
oppressiveness	O	open
negativeness	N	needful
suspiciousness	S	supportive
ingratitude	I	interested
bragging	B	brother—like
lustfulness	L	loving
elevation of self	E	enthusiastic
uneven treatment	U	understanding
suppression	S	sincere
excesses	E	equitable
oppression	O	obedient
faithlessness	F	friendly
persecution	P	patient
obstructions	O	out-going
wronging others	W	worthy
emnity	E	esteeming all men
ruination	R	reliable

- -

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Kathryn

It felt good hugging her
from the cold
small frame of nine years
not too sophisticated to
enjoy the snuggling
as we awaited the bus.

Formed character
showing traces
of certain ideals
aspirations
and persuasion

How long will it be
when I will
have to release my arms
to allow you the freedom
to protect yourself
from the cold?

But I care only to think
of this moment
when your trust
sits curled
in the fold
of our relationship
it feels so good!

Esther McIlveen

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MARCH, 1974

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LAURA M. PLUMMER
EDITOR

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FROM CHARITY . . .
TO CRABWOOD CREEK

by MARY E. WHALE

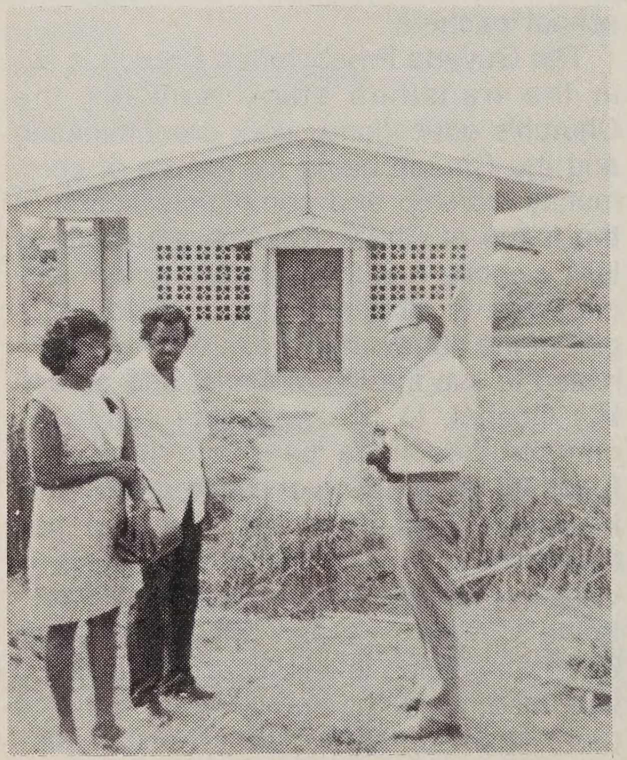
The Charity dock was active with riverboats unloading coffee beans, bananas, coconuts. Warehouse hands were weighing in produce. There was an air of business in the village at the western edge of Guyana. Crabwood Creek on the other hand was quiet. Inland from the Atlantic Ocean, it is famous in that it is the most easterly community of the country—in between lies a land that is familiar to us in Canada, but in a way unfamiliar. We know the name "Guyana", but do we really know the aspirations of its people? Do we know the growing connections between the small country on the northern coast of South America and Canada as Guyanese come to make their homes among us?

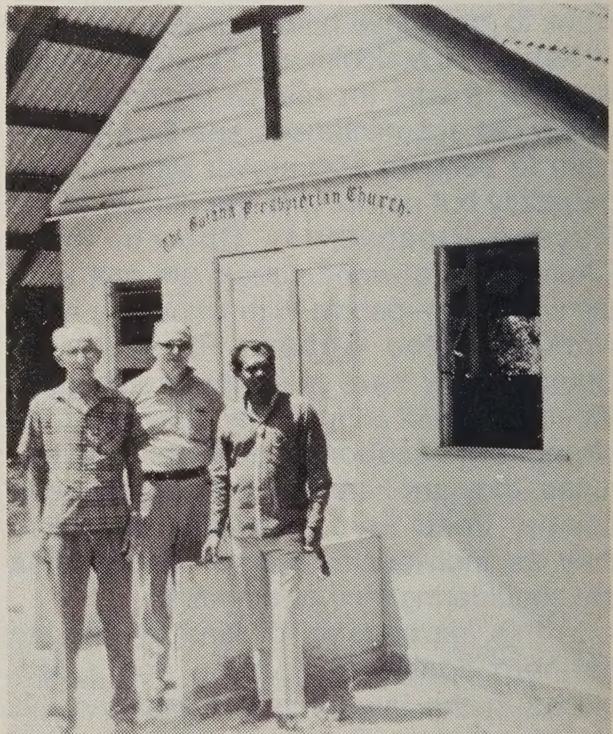
Rev. G. A. Malcolm and I visited Guyana in 1973. It was for me an opportunity to renew old acquaintances and for Mr. Malcolm to become acquainted with Guyana generally but particularly the people of the Guyana Presbyterian Church. From Charity to Crabwood Creek, we met people we knew—people with whom we have worked in the Guyana Presbyterian Church. They have seen the problems of the rise and fall of economy; they have felt changes in economic and political fortunes; they are bearing their burdens as a country freed from colonial status, and they as individuals and as communities are shouldering their own affairs.

In this narrow strip of land across the northern coasts of Guyana and a few places in the interior of the country, the church has been for many years a basic part of the community. It was the Church which took education to the people then enslaved by estate owners. It was the Church who gave the first glimpse of the possibility of individuals understanding life and hope that comes through knowledge of Jesus Christ. Guyana, like Canada, evolved with the church taking a very real part in the evolution. Like Canada, the government in Guyana has taken its rightful responsibility in education. This has meant a great change in the life of the Church. The visibility of the Church now is in its sanctuaries, not in school buildings. Leadership is every lay person's responsibility—with the minister, not mainly the school teachers.

The Guyana Presbyterian Church is still in the transition stage between the Church's educational work predominating and the Church being the centre of community worship and community action in the name of Christ. Not that education is less a concern of the Christian community but there is realization that education is part of the outreach of those who are committed to live the life of Christ and preach His Gospel. In this transition stage the communities have been provided with funds for the erection of sanctuaries. They have raised half of the cost of the churches themselves. Across the country there is visable evidence of the Guyana Presbyterian Church in these tidy sanctuaries. But the question is still there and is being searched diligently: how to make the best use of the knowledge of the Christian faith,

The old style churches are gradually replaced by new buildings in Guyana.




The Guyana Presbyterian Church.

how to make it not only visable through the sanctuary but active in the total life of the people of Guyana.

The evidence of the search for the reality of the power of God in the lives of the people was predominant in our conversations with those whom we met from Charity to Crabwood Creek.

We talked of the means that could be used in developing a greater Christian witness. We talked about Christian Education; how materials might be better available; how they could be prepared to better meet needs of men, women, young people, children. We talked about the influence of St. Columba House and the greater part it could play when a new Director was appointed by Presbytery. We talked about the training of leadership and the fact that there is a continuing need for Guyanese to become better equipped for the leadership in the church as clergy, as deaconesses, as lay people. We talked about the need to complete the buildings as yet uncompleted and to get the financial affairs straightened in some of the communities where there was still indebtedness. In these conversations we were conscious of the deep feeling of responsibility the people have for the Church and its mission. There were many things they would like to see done. There were times when they felt it would be easier if the Canadian church could give them more help, both in personnel and in finances. But even as people made this kind of comment there came the added comment: "This is our Church, we are called to build it and to make it an outreach, a witness in our community."

We talked about the material things too. We talked about the poor harvest they were having in Essequibo. We talked about the problems of sharing in the economy across the country. We talked about the need to help one another in areas where there were those who were economically poor. We talked about the place the church has in the whole life of the nation, the life of the community. We talked about the help the Guyana Church can be to us in Canada. There were times when there was evidence of discouragement, fear that the nation would not properly use its resources, material and human, in the best way. We returned again and again to the realization that the Christian Church could be and should be a part of growing opportunities for Guyana as a country. There was realization that the times when people came together for prayer were times of great opportunity in the life of the country. There was realization that they must pray beyond their own immediate needs and think of their responsibility to one another. As we travelled across the country, it became increasingly apparent to this observer that in spite of the problems there is a stronger determination to move ahead. There is a stronger undercurrent of belief that the basis of life is not the material things we possess but the faith we have in a risen Lord. The fact that that current of thought was there is one of the greatest hopes for the future of the Guyana Presbyterian Church, and of Guyana itself.

The young people presented a particular challenge to us. In several places they gave evidence that they were trying to take their part in the life of the community. Some of the young people were keen to talk about the things of the Christian faith. It was clear to us that their parents and the leaders of the Church have an open door to share with these future leaders the place that Christ's Church has in their lives and in the communities in which they will live.

The concern of the people for the spiritual welfare of one another, particularly of the young people, extended to the concern for those who are leaving Guyana to come to Canada to make their homes here. Right across the country there were those who said to us, "My brother is there, my

Enthusiastic young people from Burns Presbyterian Church, Georgetown

Minister, lay person and deaconess working together

daughter is in that place, my children have all gone to Canada. Can you help us to be certain that they have a church home in your country." The people are looking for a better opportunity economically, a greater freedom politically and are seeking it in a land which they expect will provide fellowship within the Christian church. The people coming are the people who are prepared to help us in our witness as Christians in this country. They have been prepared in their own community and sent out with the urging of their families to continue to be a part of the witnessing community.

The visit for me was like a homecoming. There were so many people who gave us a warm family welcome. Just as here—the home community changes—so in Guyana. The home communities are struggling to make their lives count; there is struggle to ensure a good life for the young people. It is evident that from Charity to Crabwood Creek—Guyanese are searching and finding the meaning of God's revelation of love and power through His Son.

America's Home Life Needs Refurbishing

by ART LINKLETTER

My father, you know, was a Baptist minister—the kind who was interesting. He was an old-fashioned marvelous minister who scared people into heaven! After he described the sins and the flame of hell the average person was relieved to accept Christ and find some escape from the terrible things that were going to happen to them. Many times after we had been in a town some little lady would come up to him and say, "Reverend Linkletter, we didn't know what sin was until you came to our town!"

I was born in a little town called Moose Jaw, Saskatchewan. I was an orphan, and this nice middle-aged couple (the Linkletters) came through town a few months after I was born and adopted me. I spent my youth growing up as a preacher's son. During the depression I found one of the great advantages of being a member of a minister's family, because our family didn't notice the depression—except that other people were beginning to live the way we'd lived all our lives.

I have spent most of my life walking on the sunny side of the street; having fun, raising a family of five beautiful, wonderful, lovely children, traveling all over the world, with everything I touch turning to fame and fortune. And so, as you must appreciate, when death struck our family with the tragedy of our youngest daughter, I and my family were completely unprepared. We had never been really close to a serious and tragic loss—and when our 20-year-old girl lost her life because of this mindless experimentation with drugs which has afflicted our country, it was an insufferable, agonizing, unbelievable, impossible-to-understand loss. At that time we had to make up our minds, as a family, whether we would do what Hollywood stars have been trained to do—and that is to suppress, hide, push under the rug any bad, painful, unhappy news. And yet we felt that it was time someone stood up and said the tragedy of drug abuse was on everyone's doorstep . . . that it crossed geographic, economic, religious, educational—every kind of line you can imagine.

Following our announcement, our mail was unbelievable! Hundreds of thousands of letters—Literally, Hundreds of Thousands—from all over the world sympathizing, holding forth love and prayers for us. As a result I set out on this crusade which has occupied so much of my time in the last two years. I found first that being the victim of a tragedy does not make you an expert. I was ignorant of the subject. I had the same stereotyped, caricatured, mythical view of what drugs were and what they did to our children as most middle-class Americans did. I thought that we had to hire more policemen, build bigger jails, arrest the pushers and the users, crack down on our immigration authorities so that they were more particular about the kinds of drug pushers they allowed in our country, etc.

I found so many other things that were different that today when I talk about drugs I do it with great understanding, sympathy and compassion for the people who use it—and even for the people who sell it! Let me tell you something about this tragic subject.

Our youngsters today are using drugs in the amounts that they are and with the reckless abandon that they are because it is the "in" thing to do. It is the fashionable way of expressing your young, daring, growing-up years. And just as most of us when we were young did something foolish, so today the kids are experimenting with chemicals. Then of course, there is a certain number of youngsters who are rebellious. They are using this as a means of expressing their disenchantment with life or the rebellion against authority. Then, of course, there are those who are curious (as all youth are) and there are those who are watching the older generation who has pretty well set up two standards of morality as far as drugs are concerned.

I want to point out that in this day and age most Americans are using some kind of drugs—"mind-bending" drugs. Most Americans are smoking or drinking or using drugs to go to sleep, or to wake up, or be tranquilized, or to lose weight, or for any other thing that possibly can be a source of anxiety or worry. We have been brainwashed in the last 25 or 30 years by the greatest barrage of advertising that the world has ever known. Most of us believe that relief from anxiety is just a swallow away. Our medicine cabinets at home are filled with pills. Our radios, TV, magazines and newspapers are filled with ads that say, "Better Living through Chemistry." Most of us feel no compunction about taking an aspirin (many of these things are good drugs) but we take too many, too often instead of facing up to our problems, which is the real way of growing up. And so our youngsters are doing just what they've seen us do but they are doing it in excess.

Furthermore, they are following two different kinds of missionaries who are very seductive, very persuasive. These missionaries of the first type I am going to mention started in about 1960-1969 with the advent of the acid rock musicians. Now these young musically talented people like the Beatles, Jefferson Airplane and many others, sang drug songs (among many of the kinds of songs) and the drug songs familiarized our young people, through records and radio mostly, with the words of the drug culture and with the feeling that drugs were a kind of a part of an entertainment scene. They weren't shocking! They weren't frightening! They weren't alarming! They were singing about them.

Now I don't say that anybody goes out and tries drugs because they listen to a record or listen to a song, but subliminally that song is conditioning them not to be shocked if they are offered drugs.

Secondly, these same young acid rock stars were not just singing about drugs, they were living drug lives and bragging about it! Through the young world of the growing up child went the delicious stories about how the Beatles standing outside the Queen's official chambers in Buckingham Palace in London, waiting to be given one of the highest honors the British Commonwealth of Nations could bestow upon any commercial group, went into the men's lavatory and got high on marijuana. They bragged about this and it went through all the world of the publishing newspapers and magazines, etc., and the kids chuckled with glee at the fact that the Beatles were disdaining the old Establishment by turning on, getting "high" while they were waiting to be given this award. That's one example.

Grace Slick of the Jefferson Airplane was inadvertently invited to the White House to go to a party and tried to smuggle LSD into her purse to drop it into the punch—a huge joke to turn on everybody at the White House. It was reported in Time and Life and Look, AP and INS, and other wire services—and all the underground press picked it up. Don't think the kids of this country and elsewhere didn't laugh at the thought of one of their favorite singers trying to turn on the whole White House! These kinds of things were what made the idea of following in the footsteps of their idols, the singing stars, who were using it and telling everybody at rock concerts to turn on and get high. This was a very important factor.

On the other side of the spectrum, we have a man like Timothy Leary, Harvard professor, speaking as he did (sometimes in the same town I was speaking) telling everyone that LSD was the greatest - chemical ever invented by God; that it gave you a religious experience; gave you an insight to yourself that nothing else could do; and that LSD should be used if you really wanted to expand your mind and live internally as you have been taught to live externally.

So, LSD was given the stamp of approval by many college professors and college students. Now this forest fire of chemical misuse, along with barbiturates, amphetamines and all the other kinds of tranquilizers that were available everywhere across the counter has combined to give us a chemical forest fire that is raging in this country today. Over 75 per cent of all the young people who are growing up in this country will have tried drugs before they get out of high school or college. Thank God most of them will have tried it only as curious, daring, showing off, being part of the gang—they will have experimented with marijuana or one of the other drugs. Most of those will not go on and become regular users. Roughly, 20 per cent will become what we call weekend or party recreational users. The kind who don't really need drugs. But when they are at a party and people have it, they say, "Sure we'll try it. Everybody else is trying it." Then, of that 20 per cent or 25 per cent, about 10 per cent will become what we call "heads" or "freaks"—they really need it. They're anxious; they're defeated; they're disturbed; they're the kind of people who are losers. They are loners. They have a very low self-profile. They actually need something and they turn to drugs to give them that something. Then, of course, there's the 1 per cent or 2 per cent who go on to be the real losers. They're the ones who go on to the hard drugs, mainlining them and using all of the hypodermic needles, whether it is speed or heroin or morphine or cocaine, or any of the other things.

Today I want to tell you that in spite of the fact that this vast number of young people, added to the millions of older people who are hooked on sleeping pills and pep pills and diet pills and all of those things that the doctors carelessly prescribe or the druggists carelessly sell—all

Continued on page 26.

we very nearly lost our faith

by MARGARET AKPAN*

In meeting with my Christian women counterparts in Canada, I find that many are anxious to know how I and Christian women generally fared during the grim Nigerian civil war. As far as faith was concerned, let me confess that the experience of the civil war nearly—very nearly—shattered it for many women.

I shall never forget an experience with a friend. She was, to all appearances, a most devout Christian, faithful in all works. She came from a very devout and traditional Christian family. Her grandmother, having been born twin, owed her very life and existence to the legendary Mary Slessor of Calabar. Her grandmother knew no other mother but Mary Slessor, her own natural mother having been killed or left to languish to death in the forest as was the customary fate of twin mothers and the twins themselves in those dark days. This twin eventually married a man who owed his own survival to the early missionaries under similar circumstances. When she got married, she and her husband lived their lives for God. They were never financially well off, but they were among the most contented and happy in their community.

My friend's parents maintained the tradition of service and purity in the name of Our Lord and Master, Jesus Christ. Naturally my friend knew no other way or norm of life but that of relying on God. Their devoutness was so much that soon people began to ridicule and make fun of them.

When the war came, my friend who was Ibo, sincerely believed in the Biafran cause. She had two sons and one daughter—a young girl of about ten years of age. Her two sons, like many other youths, joined the Biafran army. For her part, she spent all her energy and time tending, comforting and ministering to the needs of those in the refugee camps.

One day the temptation came. Nwafor—for that was her name—received the tragic news that her two sons had been killed at two different fronts of the war. Many joined her in mourning. For days she wished for nothing but death. For days she was too weak even to offer prayers to God, as was her regular habit. It is terrible in Africa for a mother to lose sons, particularly a widow such as my friend was. Eventually she got over her shock and physical weakness in the belief that her sons had died for a cause which she believed. "But why has God dealt so cruelly with me?" she was often heard to say somewhat unconsciously. Friends around her kept on reminding her of the need to live for her one remaining daughter. This in fact sustained her. But a few months later, this one child, her only joy and expectation in life, was killed in an air raid.

All of us concluded that this was surely the end of the woman. I never saw her myself during the latest tragedy, but friends who saw her were amazed at her composure. She became more devoted in the service of others, particularly children

Margaret Akpan

whose parents had lost their lives. She was reported as saying and feeling that "He who gives has the right to take away." It reminds us of Job in similar circumstances.

What a rare faith and surrender to God! Unfortunately, however, others did not see the situation in the way she did. They began to doubt the justice and concern of God for those who serve Him. Their faith wavered, and even started to wither; for they could not understand why God should seem so unkind, so indifferent, towards one so devout and sincere in her faith.

But even so, women were not daunted in their efforts to work selflessly and at great personal risks, dangers and sacrifices to relieve suffering, particularly among fellow women and orphaned children. I personally visited refugee camps regularly. What existed there cannot bear description. In any case, they are something those of us who had the personal experience would wish to forget.

The pointed lesson that most mothers in Nigeria—particularly those who had the most direct experience of the war—is that the world should be saved from quarrels and war. Christian women have the highest interest and stake for peace. We have the direct experience of what life is and means. We appreciate more than men what it is to love, for there is nothing in this world that can surpass a woman's—a mother's—love. That tender love of a woman as a mother extends beyond her immediate children. It embraces all children, and all born of women, the creatures of God. No wonder then that Mary the mother of Jesus is the one mentioned in the Bible as the person who remained with the Son until the end. No wonder then that it was women who went early in the morning to the tomb of our Lord, and were the first to know of the Resurrection. No wonder then that in Christendom it is the women who fill the largest number of pews in church and devote most time to the service of the church. All this is because women, to whom God has given the responsibility of nursing human lives at their greatest periods of helplessness and innocence, know more than men, how difficult but pleasant it is to nurture life. They know how essential it is to sustain life, for without life there can be no service to humanity for God.

That, I believe, was the secret of the remarkable courage and personal risks which the women exhibited during the Nigerian civil war. They were not afraid to go to the battle fronts to feed those fighting and help rescue the wounded. They were seen starving in order that their children and others could be fed.

I survived the war convinced that the repository of love, as taught by our Lord, is women. I believe that the hand that rocks the cradle can influence the world for good, by leading the children they love in the path of good and service and by influencing them in the knowledge of God. I believe this to be the sacred mission of God for the women of this world, and we must not fail Him. That is the humble but sincere message I bring. If I ever had any doubt about the mission of women for the world, that doubt was finally dispersed and killed by the war.

**This address was delivered by Margaret Akpan, from Nigeria, when recently touring Canada as a guest of the Board of World Mission.*

ON FOOT SADDLE AND BUCKBOARD

by DR. JOHN McNAB

The celebration of the Centenary of the Presbyterian Church in Canada should make every member conscious of our glorious heritage. Although branches of Presbyterianism from the Motherland had been operative from the Maritimes to British Columbia, it was several years after Confederation before those branches agreed to form a Nation-wide Church.

Then the varied strands of Scottish and Irish Presbyterians, casting aside sectarian bias, resolved in 1875 to form the Presbyterian Church in Canada. This mountain peak in our history was created through the vision and courage of our ministers and congregations. They became acutely conscious of the expanding religious needs of this developing dominion.

Many earlier settlers in Nova Scotia and Quebec were Huguenots, but in those decades prior to Great Britain defeating France, the Jesuit Fathers had remorselessly driven out the majority of these Protestants. Happily the British conquest in 1759 brought an era of religious freedom.

Our imagination would be sorely tested to envisage the primitive conditions into which our forefathers ventured. A group of Irish Presbyterians settled in Londonderry, Nova Scotia and their call for a minister brought the Rev. James Lyon from New Jersey in 1765. The following year, a young minister, the Rev. James Murdoch, sailed from Donegal, Ireland, and settled in the Windsor district of the Maritimes. This pioneer ministered there and in other settlements for thirty-three years, and was drowned in the course of duty, when trying to cross the swollen Musquodoboit.

Pictou had been settled by Highlanders in 1773. They suffered great hardships subsisting on berries and nettles before they cleared their homesteads to grow potatoes and wheat. Yet they considered the greatest hardship was their silent Sabbath without a minister.

Finally their cries for help were answered when a young Scottish graduate, the Rev. James MacGregor was ordained by Glasgow Presbytery. There was little to enthuse him when he reached Pictou in 1786, but he went diligently to work. His first service was held in Squire Patterson's barn. The service was conducted in Gaelic, followed by a second service in English.

But his distinguished ministry was not confined to Pictou. He travelled through the forest to Tatamagouche, to Miramichi, to Fredericton, to Cape Breton and to Prince Edward Island. There was not a Highland settlement of any consequence that this intense missionary, this Gaelic scholar, this fine poet, did not visit during the forty-four years of his herculean missionary labours.

The British conquest of Canada and the presence of the Fraser Highlanders in 1759, with their Presbyterian Chaplain, laid the foundations for St. Andrew's Church in Quebec City. Indeed, many officers and men of this regiment were among the stalwarts that became the charter members. Their ranks were augmented by members of other battalions who remained in Canada plus the flow of immigrants.

Their first minister was the Rev. George Henry, inducted in 1765. Mr. Henry had been a Chaplain with a Scottish regiment. His strenuous duties in St. Andrew's and failing health caused the congregation to call the Rev. Alexander Spark in 1784. The young minister was in his twenty-second year.

Quebec was then the gateway to the New World, and the young minister devoted his life to meeting newcomers, ministering to the Scottish regiments and building up an exceptionally sturdy congregation. His pastorate in St. Andrew's extended for thirty-five years and throughout those years he consistently travelled to different groups in the province crying out for the assistance of a minister.

Ontario was not the only province that received many United Empire Loyalists at the close of the American Revolution. Many settlers found their way in 1776 to the St. Lawrence, to the Bay of Quinte and Lake Ontario. They were constantly appealing to the Old Land Churches for a minister. Not until 1798 was their plea answered by the Rev. Robert McDowall from Northern New York State.

Fortunately McDowall was a strong, vigorous and dynamic person. During his first two years, he refused to accept a call to a settled congregation, but travelled from Eastern Ontario to Presbyterian groups as far West as London. Although he accepted a call in 1800 to Fredericksburg, Adolphustown and Ernestown, he was constantly responding to numerous appeals for a minister.

His journeys sometimes lasted from three to six weeks, and during such a period he would hold preaching services from six to nine times each week. We should remember that in 1800 Ontario had only four Presbyterian ministers, and their journeys were absolutely necessary.

Despite all the hardships encountered, Mr. McDowall gave forty-three years zealous service until his death in 1841.

Manitoba had an influx of Scottish Settlers and Irish Crofters around 1812. The Earl of Selkirk, who had sponsored their pilgrimage, planned to have a young Presbyterian minister accompanying this group. His plan failed, so for a period of forty long years the Kildonan settlers petitioned the Scottish Churches for a minister.

Not until 1851, did the Presbyterian Church in Eastern Canada appoint a graduate of Knox College. Scottish-born John Black was sent to be their shepherd. On reaching Kildonan he found a remarkable response. The Sunday School was already flourishing, and on the first Sabbath of his ministry about three hundred gathered to voice their gratitude to God in praise and prayer.

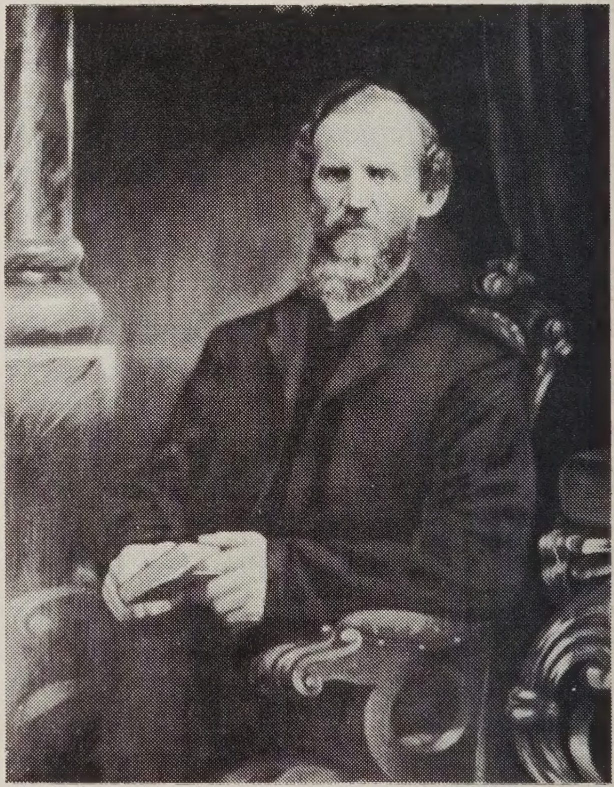
They early decided to erect a church, so they prepared timbers and quarried limestone rock. But the Red River flooded that Spring to a width of six or seven miles. Not until the Summer of 1853 did Kildonan hear the music of the axe, the chisel and the hammer on their longed-for church.

The tide of immigration swelled after the 1869-1870 Metis rebellion was extinguished. Then a stream of settlers from Eastern Canada flowed westward. John Black opened services in Winnipeg, and the congregation called the Rev. James Robertson of Norwich, Ontario. It was the teamwork of this excellent pair that induced other ministers to respond to the need of growing settlements in the west.

Not the least of John Black's efforts was the founding of a small log college at Kildonan. He taught Latin, Greek and French to promising pupils. With the appointment of Professor George Bryce the growing institution was named Manitoba College and moved to Winnipeg. After thirty years ministering in Old Kildonan, and establishing many mission fields, John Black, revered alike by Indians and white settlers, was interred in the Kildonan cemetery.

The flow of settlers to the Prairies resulted in a clarion call for assistance. It was, our Foreign Mission Committee that appointed the Rev. James Nisbet of Oakville to the Red River Mission. He laboured with John Black for four years, 1862-1866, when he was appointed missionary to the Indians in Northern Saskatchewan.

Old Kildonan gave Mr. and Mrs. Nisbet a wonderful farewell. Gifts of horses,



James Nisbet

oxen and money were generously showered on our first missionary to the Indians. They rumbled across the Prairies in Red River Carts for forty days before reaching Cree Indian territory, near what is now Prince Albert, Saskatchewan. (An air journey today lasts two hours.)

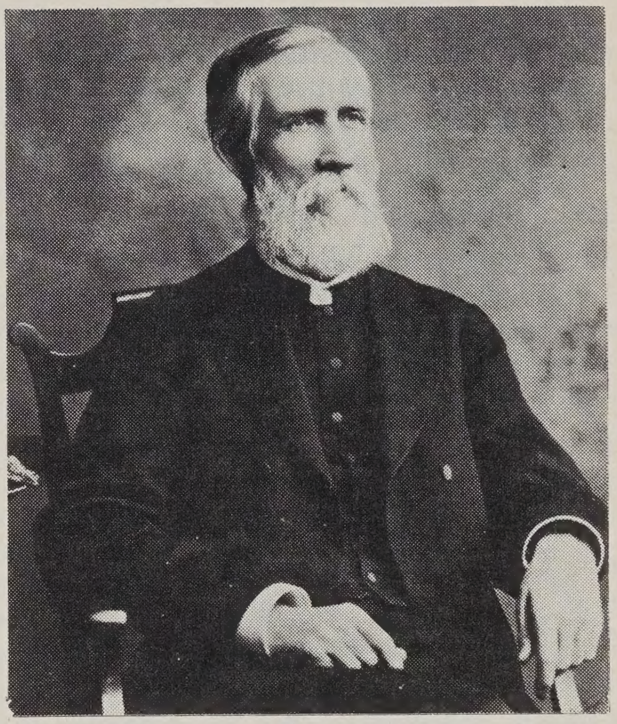
Nisbet's plan was to establish an industrial mission where the boys were to be instructed in farming techniques, cattle raising and carpentry. Girls were to be trained in needlework and housework. With his own hands he erected suitable school buildings.

The missionary's foresight was exceptional. He cultivated ten acres of virgin soil that grew wheat, barley, oats and potatoes. Over and beyond his labour at Prince Albert, he made missionary expeditions to other Indian bands as far west as Edmonton.

These were years of unremitting toil. In the midst of his heavy work load his wife, Mary MacBeth Nisbet became seriously ill. The nearest physician was at the Red River, five hundred miles distant. Across the Prairies they bumped in their old wagon, but a few days after reaching Kildonan, husband and wife died. A shaft to their memory was erected in the cemetery, but their imperishable monument was the message of Salvation they carried to the Indians.

"Land Fever" swept Eastern Canada in the early seventies—Winnipeg began with a Portage Avenue of struggling shacks. The small congregation in 1874, called the Rev. James Robertson of Norwich, Ontario. Thus began one of our most illustrious chapters in Home Missions.

The Presbyterian manse became a beacon for the new settlers. He was indefatigable in his welcoming the swelling streams of eager faces. His congregation expanded in seven years from 100 to 411 members. Yet in those mushrooming years, Robertson was nurturing and visiting small congregations across Manitoba.



James Robertson

Streams of settlers burst into a flood around 1881. The General Assembly, noting conditions, appointed James Robertson as mission superintendent for Western Canada. His first journey by horse and buckboard in which he covered two thousand miles, enabled him to discover one thousand families and nine hundred bachelors without a church house.

Their situation was to him a challenge. His foresight and dedication kept the spacious prairies from becoming a "wild and woolly west." In his first five years, he established an average of one preaching station a week. Communicant rolls rose from 1,355 members to 5,623. In this period he set in church relation over 31,000 families.

Many hardships he endured, summer and winter, mile after mile, travelling, visiting and establishing congregations from Port Arthur, Ontario, to British Columbia. He was constantly searching for ministers and seeking money to aid the building of churches and manses. He toured the Old Land and obtained generous gifts, ministers and students for the ministry. The Church honoured him in 1895, by electing him Moderator of the General Assembly. He died in harness, on January 4, 1902.

There were other great leaders in Western Canada. Outstanding among them was Dr. Donald McQueen, who gave forty years of distinguished service from 1887 to 1925 not only as Pastor of First Church, Edmonton, but as a leader in founding new congregations.

And in British Columbia, there was a brilliant young minister, the Rev. John Hall, who started the first Presbyterian services in Victoria. Mr. Hall, who had emigrated from Belfast, Northern Ireland, was the first minister of our denomination west of Old Kildonan.

On the mainland of British Columbia, our first services were held by the Rev. Robert Jamieson. He founded St. Andrew's Church in New Westminster, and for many years planted the Blue Banner of Presbyterianism across that province.

. . . And so they came, the many unsung heroes whose sacrifice and dedication carried the message of salvation across our wide dominion and left us an imperishable heritage.

in the world

by john c. duff

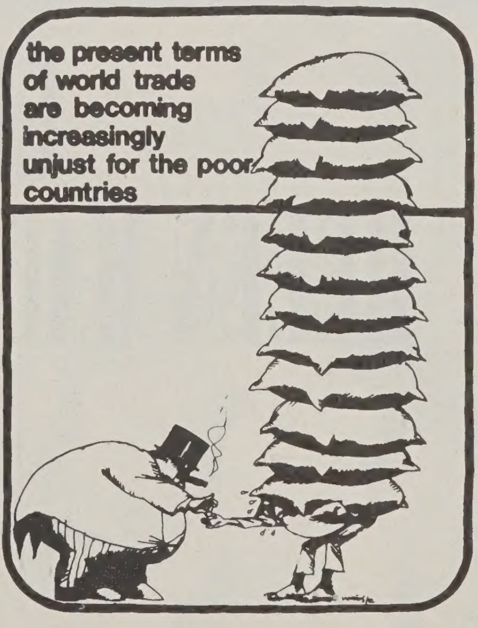
JUST A SPOONFUL OF SUGAR

"Did you know I had to pay $2.05 for a ten pound bag of sugar today?" complained my wife as she returned from a shopping trip shortly after the New Year. "What is going on? It didn't seem so long ago that I could get ten pounds of sugar for $1.59!" What was going on was that sugar refiners were passing on—very promptly!—the increase in the world price of raw sugar they had to pay after the International Sugar Agreement expired at the end of 1973. I.S.A. was a sort of world farm marketing board for sugar, establishing a stable range of prices and steady allocations, or quotas, so that sugar producers, especially in developing countries, could look forward to an improving and fairly stable income from the sale of cane sugar. While not perfect, the agreement helped keep the economies of countries heavily dependent on sugar exports on an even keel, and somewhat improved the lot of people who feed their families by cutting sugar cane all day. Now such countries face an uncertain future. It might seem that things would be better for them, with higher prices and all, but it probably won't work that way. A temporary shortage made the "free market" price of sugar go up early in 1974, but later this year prices could nose-dive as supplies increase. Then, lacking assured quotas as well as price supports, developing countries such as those in the Caribbean may be forced to cut prices below their cost of production to hold their piece of the market "pie". Such countries are now forced into open competition with sugar giant South Africa, which exploits the apartheid system for cheap black labour and at the same time enjoys the "confidence" of Western buyers and investors who find that apartheid oppression also makes for "efficiency" and "realiability of supply". (Canada also helps out by giving Commonwealth preferential tariffs to South Africa, a country that left the Commonwealth many years ago.)

Why did the International Sugar Agreement break down? Well, exporting countries asked for a measured increase in guaranteed prices, and importing countries, such as Canada, wouldn't agree. Developing exporters wanted their prices to reflect the higher prices they have to pay for Western goods. Jamaica's Prime Minister pointed out last year that ten tons of Caribbean sugar would buy a Canadian tractor, 10 years ago—and that today it takes 50 tons of sugar to buy the same tractor! But importers, including Canadian government negotiators from the Department of Industry, Trade, and Commerce, apparently preferred to have no agreement than grant the sugar producers' request, or even come up to the compromise recommended by the UN Food and Agriculture Organization.

Preferred to have no agreement? Well, yes. Quotas and stable prices are vital bread-and-butter issues for cane cutters and small farmers in the tropics. But prices that go way up and then down are really very little hardship for Canadian sugar refiners (who were the chief advisors beside our government negotiators last year). When the price goes up, they simply pass the increase along to the consumer, chocolate bar makers cut the size of their bars and soft-drink makers hike up the price of their products. When the price goes down—hey, wait a minute, did you ever hear of a chocolate bar maker announcing a bigger bar for the same price? Guess who is winning this game! Not the sugar cane cutter in Barbados. And that, friends, is a matter for Christian conscience as well as consumer outrage.

For information on sugar, and what you can do: send for an informative sound filmstrip "Sugar Place" produced by our church for GATT-fly, an inter-church initiative for an alternative trade policy, and available from Mission Education, 50 Wynford Drive, Don Mills, Ontario, or GATT-fly, 60 Jarvis Street, Toronto M4Y 2J6, which also has literature available. (There is also a piece about sugar in the Ten Days for World Development kit your minister has received.)



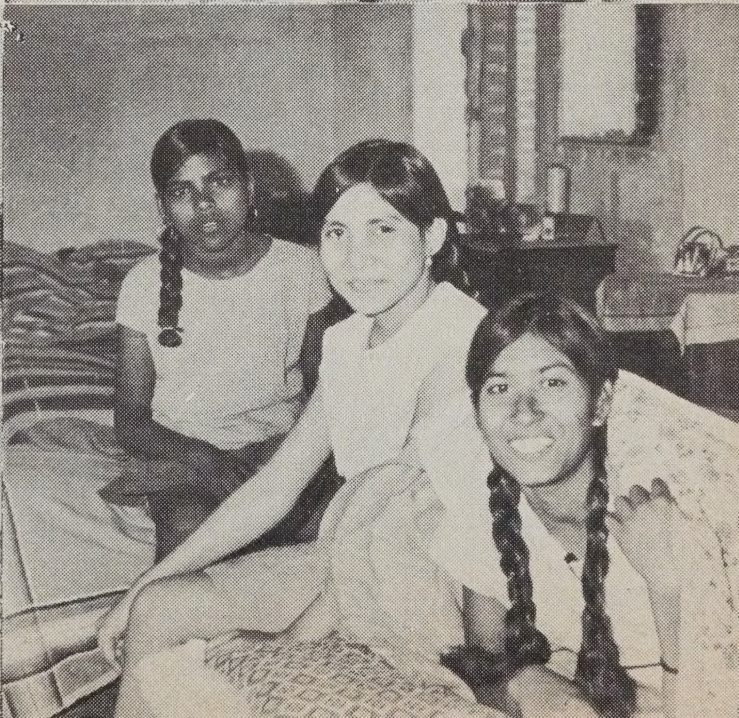
LIFE AT HELEN MACDONALD SCHOOL

by ELEANOR KNOTT

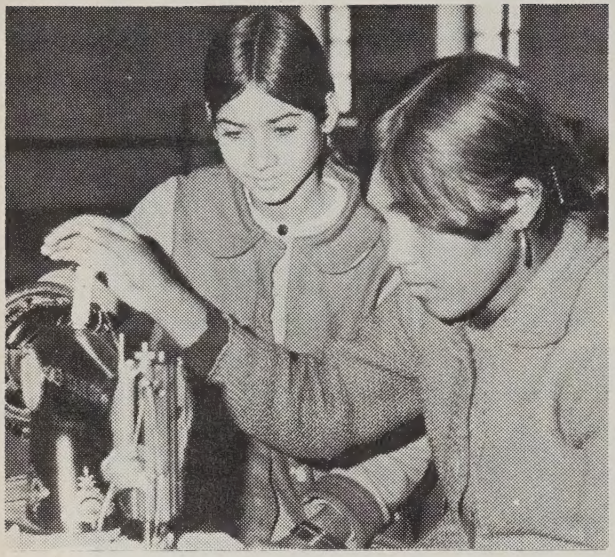
Early in July, about 160 girls leave their homes to come and live at the Helen Macdonald Memorial School in Jhansi, India. Some of them do not get home again until Christmas. Most of the girls come from Christian families, but there are also some Hindus, Muslims and Tibetans who come. Also a number of Hindus and Sikhs come as day scholars.

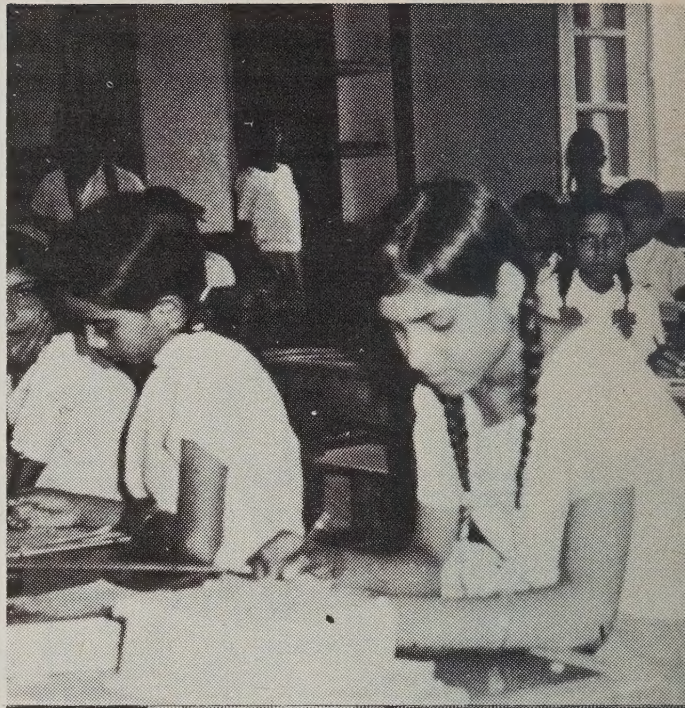
Hostel life plays an important part in the Christian witness, and our aim is that these girls may learn to live and work together in the love of Christ. There are up to 20 girls together in one dorm. Of course there are problems in discipline—disobedience to rules, lack of respect for authority, petty thieving and quarreling. This gives opportunities for special counselling by the matrons who live with the girls. The girls have devotions together morning and evening and there are opportunities for individual Bible reading and prayer.

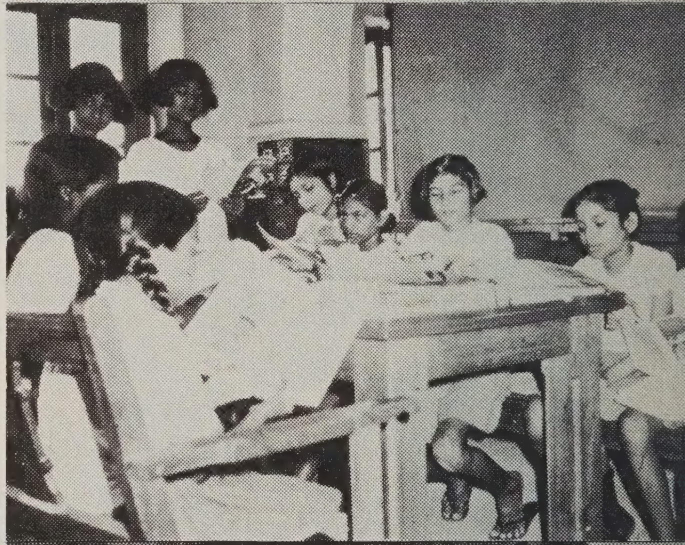
Part of hostel life involves cooking. Each girl's turn comes one week in four. Chapatis—the thin, whole-wheat breads which are the staple of this area,—are baked on a hot griddle. These are eaten with lentils or a vegetable curry. Other activities are keeping their dorm tidy, caring for flower beds in the school, and occasionally lending a hand in the garden. Even our hostel matrons get involved by helping make food to be sold with the proceeds going to Christian Charity.



MAKING CHAPPATIS







Of course the girls come to study. At present they write the State Board exam at the end of tenth class. Some specialize in science, while others take literary subjects including Home Science. Eighth class girls learn to use the sewing machines which are operated by hand or foot. Sometimes two girls work together—one turning the handle, the other guiding the cloth.

We would ask our readers to pray with us for the future of the school. It needs to become more self-supporting, but how? If we move to a system where we can charge more fees, what will happen to those from poor families who cannot pay such fees? Also many who come have learning difficulties—perhaps due to malnutrition in childhood, or emotional factors. Another system might exclude them. We do appreciate the support received from Canada, including gifts for bursary help. We ask your continued support through WMS and The Board of World Mission as we seek His guidance in knowing which group this school is to serve in the future.

A QUESTION OF ETHICS

by REV. ROGER CANN

I'm not a woman, and therefore it is extremely difficult, if not impossible, for me to understand the feelings of a pregnant woman as she anticipates the birth of her child. It could be eagerness. It could be with a sense of satisfaction. But what of the woman who carries an unborn child she doesn't want? This raises a few vital questions which must be answered.

Whether or not to terminate an unwanted pregnancy, will be endlessly debated in and out of parliament, clouded by platform rhetoric. The rights of the individual are relevant. But so are the requirements of a social order. Passions run high.

The big plus is that the discussions are being held publicly. The issues are explored, the consequences described, the ethical questions posed. In many cases the moral decisions have to be made by the doctor, or by the mother on the advice of her doctor. General discussion in the community will provide a context, and perhaps a few guidelines, for the individual's ethical response.

The disadvantage of the heated debate at present is that it tends to be a chewing over of old cuds. There would seem to be a lack of awareness that new questions are being raised, and old questions have to be looked at in a new context.

For instance a genetic conselling service has been established at Toronto General Hospital to advise expectant mothers who have reason to believe their children might be born with a genetic disease. These are wanted pregnancies. The mother does want a child. But she may want one with a hope of surviving childhood in good health.

Should the diseased or defective foetus be aborted? This is a question which will be answered by the expectant mothers, the fathers, and the doctors who counsel. How should they tackle that sort of a question?

As a Christian, I'm concerned about life and death decisions and would feel that they should not be made on an ad hoc basis. I'd like to see more discussion about these questions. Public discussion. Get the consequences and moral principles out in the open, so that the general community will be aware of the choices that are being made.

The situation would be something like this: there would be a history of disease in the family. It's a disease that is transmitted by the genes. There are over a thousand such diseases. The pregnant woman goes to the doctor for examination. Among the tests carried out is the process of amniocentisis.

Amniocentisis is a process by which biological fluid is collected for examination. Specifically it is a collection from the amnic fluid from the womb. In the fluid are some cells shed by the foetus. These cells are grown in the laboratory and within a short period of time if there are abnormalities, they can be detected.

Of the many genetically transmitted diseases, only a few can be diagnosed at present by amniocentisis. Two in particular are Tay-sachs, and cystic fibrosis. Mongoloidism can also be spotted.

The doctor passes on to the mother the information gained from his examination. He may be in the position to tell the parents that the child yet to be born will be a mongoloid, or that it has Tay-sachs disease. The family should know that the child will never be healthy. That it will die at an early age. There will have to be a great deal of care given the defective baby.

At this point a lot of other factors come into play. Not least amongst which is the financial consideration. It would cost nearly $10,000 a year to care for an abnormal child in a state institution. So the health authorities, the government come into the picture. It is not too far fetched to imagine that at some future date political leaders might press for compulsory abortion in certain instances, because it is far too expensive to maintain defective children.

There are questions as to the finances of the family. Can they afford to look after a child that will need constant care? It also raises questions about the well-being of the family. What about the other children, can the family stand the strain of having a ''dying'' child in their midst?

I said that I was against making off-the-cuff ethical decisions. But the process of ethical decision making is not that well understood or practised. I'm asking to have ''the making of moral choices'' placed on the agenda of public discussion.

In making ethical decisions, usually individuals choose from a battery of ethical principles, a few of which are applicable to the situation at hand. The ethical principles may be held by the individual, the particular group, or the larger religious-cultural segment of the country of which he is a part.

We cannot expect that for identical situations that all people will agree as to which ethical principles are relevant. And even if there was agreement as to the applicable principles, there could be a difference in interpretation for the specific situation. Ethical principles are only guidelines. They have to be seen as relevant. They have to be applied to the situation.

Here are some ethical principles which I would see as being relevant to the situation where the doctor diagnoses that the unborn child will be a mongoloid:

— the freedom, the individuality, the sacredness of the individual
— the ordering of nature, the bringing out of chaos, the cosmos, the balance of nature as opposed to man's intervention
— compassion
— the value of life, such as ''Thou shalt not kill''
— the quality of life as being a collective well being, the family
— justice or fairness to all concerned.

From the moment of conception the mother is carrying what can be variously described, but is at least a potential human being. It is separate and unique. It has value. It is part of the universal order. It deserves our compassion. It demands justice. In the same sense the mother, and the family require compassion, fairness. And there is a real sense in which the quality of life, not only of the family, but also of the diseased child once born, has priority.

The ethical decision could be one of considering on one hand the rights of the foetus, or the life of the foetus, the value of life. On the other hand would be the well-being of the mother, the well-being of the family, and the community, the quality of life. There could also be the consideration of the life of the foetus over against the well-being of the foetus. It's not just a question of the bearing of a child, but of a child with health and an expectation of living.

It has been said that the more information you have the easier it is to decide. That is not true with regard to the information gained through amniocentisis. It tends to make the situation more complex.

Among the bits of information that can be learned from an examination of the amniotic fluid from around the foetus, is the sex of the unborn child. What if there are five boys in the family, and the doctor says that this one is going to be a boy also.

A doctor refusing to carry amniocentisis merely to determine the sex of the child is not making that decision merely because there is a risk to the mother because that is minimal. It could suggest that the child even if not of a wanted sex could be available for adoption, or they could also wait for the next pregnancy. It's not merely a matter of convenience although that may be a determining factor, in appearance and antipathy to one sex or another. They may not wish to go through with the full pregnancy, and try again for the desired sex the next time, not wishing to waste the time.

The doctor is not completely absolved from such a decision, in other words there is no such thing as amniocentisis on demand. The doctor is instrumental in the decision.

It was felt that such a decision as to whether to allow a mongoloid to come to full term, or for some other condition, or for genetically transferred diseases which are fatal at an early age, the decision should be for both the parents, and for society at large. There are some parents who could accept such a situation, accept the defected or diseased child into their homes and make of it a positive thing.

My concern here is not to attempt to make an ethical decision for all mothers who are expecting a defective child to be born. Even if that were possible, and I don't think that it is, that is not my primary concern at the moment.

I would like to see a wider discussion of the ethical decision making, so that there would be a community context, if not actual support for the decisions to be taken by the mother, the parents, and possibly the doctor.

Personally I feel that the Christian community, the local church, ought to provide the necessary support for the doctors and for the parents.

In the first instance the Christian community ought to be able to provide the ethical guidelines which would be applicable. Also there could be support for the individuals who actually have to make the decisions. This would be a challenge for new forms of church life and community life. That is the provision of discussion in smaller groups, to enable individuals to learn and to grow, and to wrestle with such questions.

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There would also be the Christian concern for all involved, to provide a therapeutic community, a support base for doctors and parents. To provide a community of love and concern, that without actually making the decision for the couple or the doctor, provides the support community for those who do have to make the decision.

There is a need not only for mothers and couples who come up with such problems, but there is very definitely the need for the medical personnel to be part of groups of concern, who would wrestle with such questions.

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* We include this article as discussion background. The Ecumenical Institute of Canada has put together a small study kit on the ethics of genetics, designed to facilitate further discussion. This kit contains basic articles on the ethics and theology of genetics. Two books are available, each at 50c., from the Ecumenical Institute of Canada, 11 Madison Avenue, Toronto, Ontario.

DRUGS—*Continued from page 9*

of these people are in danger of permanent harm to themselves one way or the other, either mentally or spiritually—in their careers or in their families. I am not going to talk in great detail about any of the drugs because I don't feel this is the place to do that. What I want to do is to tell you what I think we must do in this country and the important ways in which we must fight this drug abuse problem.

We must stop to think *why* people are taking drugs, not what are they, or where they come from, because we will never be able to stop the supply of drugs. Today there are over 5,000 different psychoactive drugs all the way from the organic drugs grown naturally to the drugs created in laboratories. We're never going to be able to stop the supply or availability of drugs. We have to make life more meaningful! We have to as parents, give our children more love, and more care, and more concern and communication; and as human beings we have to fill our lives with something more important than materialistic things.

This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe—rather than whether we love, care, and communicate with each other. I say to you that the home life of America needs to be refurbished, strengthened and brought back into its proper focus. Today our kids are so far down the list of priorities that it is shameful and alarming.

Dr. Urie Bronfenbrenner of Cornell University says of all the Western civilizations, in the United States we give our children less of our own time, and care, and love than any other country. We give them more cars, more TV sets, cassettes, money, vacations, private schools—but how many of us give ourselves to our children? That is what we're coming back to. I see across this country, as a result of this terrible drug plague, a resurgence of care—and do you know, God moves in mysterious ways? Perhaps the frightening thought of losing our children will drive us back to looking at them with a new eye; and perhaps strengthening a great many of the loosening family ties that have bound us together in the past. If you will just very briefly look down the average American family you will see: (1) Divorce splitting up people; (2) moving to new communities with new roots, new temptations. No corps of old friends and relatives surrounding them. The myth of a father who is no longer a father figure. We see instead gratification of desires. Permissiveness as has never before been the case in American history. And all these things combine to make our American families today so loose and so uncaring for each other that there is no wonder that we have alcohol, drugs, liberalized sex attitudes, run-aways, vandalism, disregard for law. All of these things (not just drug abuse) coming out of the fact that American life, and modern life everywhere, has become a pursuit of the material and a lack of the realization that human beings interacting with each other is the most important deterrent to all forms of excess living that deteriorate and destroy the soul and the body of the average human being.

I am encouraged by a number of - things.

I find that there is a gigantic upsurge of religious and spiritual interest among young people of America. Now, like most young people, there are excesses. You see the Jesus freaks as they are called who run up and down the streets, almost intemperately, advertising their belief in Jesus. But I would rather see that than to have them turned on to drugs of any kind. We also see the street Christians of many, many different kinds. The point is, the young people are telling us, one way or other, that they need something inside . . . that all the exterior things are not enough . . . that they need something to live for, some values they can believe in, some love and caring that they have too long been denied. And if they get that, drugs aren't going to be that important. Drugs aren't going to be that much of a needed crutch. That's all they really are—a crutch to get us past defeat, anxiety, despair, loss, loneliness. In this country today we have more lonely people than we have ever had before living in the biggest crowds—lonesomeness. It is a great sickness. Drugs raise and elevate a person—they turn them on, give them a "high." When I talk to people, I tell them that same "high"—much better—much more constructive—and much longer lasting—can be had by spiritual help and strength. Religion has been the greatest "high" that human beings have ever had in the thousands of years that all kinds of humans have used drugs.

By the way, let me comment on just that for a second. Ever since human beings have been on the earth they have unerringly found drugs to relieve their anxiety. The natives in the high mountains of Peru gasping for breath and fatigued in the fields found the cocoa leaf which they chew with lime, and from which we get cocaine. The natives in Mexico working in the hot, fertile, tropical valleys found the mushrooms which are full of hallucinogenic materials. The cactus bud gives us the mescaline, the peyote; and then of course, the cannabis sativa plant or marijuana plant, grown all over the world. I don't have to tell you what the poppy has brought us. These kinds of things have been available for human kind for 5,000 years, and it's always been the inadequate "no-hopers," as we say in Australia, who have turned to these kinds of drugs. But today, for the first time in the history of the world, the leaders of the future are being threatened by drugs. The finest young people of this country and of the world are the ones who are turning on. And that's why I am so concerned.

I left the United Nations where I spoke before a distinguished audience and went to Appleton, Wisconsin, a little town in the middle-west where you think there would be no drug abuse at all (a kind of farm town). They're so desperate; they have so many drug addicts there they don't know which way to turn. I spoke to 900 first graders seated on gym mats in a great big auditorium—and if you don't think that's quite a switch in both language, figure of speech and attitude—from the UN to the first graders. While the UN Secretary General paid me one of the finest compliments of my life when he told me that it was the most moving speech he had heard in his life at the UN, I got an even better compliment from a first grader who wrote me in big black letters after I spoke at Appleton. He says: ''Dear Art Linkletter, you are the best speaker I have ever heard. (Period, Paragraph) You are the only speaker I have ever heard.'' That came right from the heart.

As I go from place to place with different audiences, different age levels, different intellectual pursuits, and different motivations, I try to convey all of the various facets of this complicated, exasperating and desperate subject. But I want to tell you that it all comes down finally to one thing; that is, What Do You Have Inside Of You? Do you have hope? Do you have God? Then you don't need drugs; you can be turned on by an exaltation greater than any chemical that was ever invented. I tell the kids in high schools, colleges and grammar schools and their mothers and dads that the way to be turned on to life is to live a meaningful life, a life where you have faith, and where you have love running through it. If I could leave one word that would be more important than any other word with the average person in the United States that has to do with battling drugs, all of the other excesses, it's that one word, ''Love''—care, loving each other.

I am going to conclude with a little story that I am often reminded of because too many of us living our fast-pace lives involved with materialistic pursuits and fun and games and excitement forget that there are people right next to us who are dying inside because of lack of love. Since I am an orphan originally, this particular story has appeal for me because it is about an orphanage.

One time at the little orphanage a girl arrived who was an unattractive sort of girl. She was a ''loner'' as so many people are; she didn't make friends easily. She wasn't the kind of person you'd rush over and become a buddy with very rapidly. And so, shortly after she had been there the children who had made some faint overtures to her had disdained her, and the teachers didn't care for her. She was a little girl by herself. Everywhere, nobody invited her to play games and they just accepted her as part of the scenery. One day a school teacher saw her go down in the pasture behind the orphanage, and she kind of sidled down to where a big low-lying oak was with a lot of branches. She reached in her little apron and took out something. She put it in an opening in the oak tree.

The teacher thought, ''Uh-huh, that miserable child has been stealing, and I am going down and find out what she has been stealing and report her.''

After she had gone, the teacher went down and reached in the oak tree and brought out a crumpled piece of paper. On this paper were written these words, ''To anyone who finds this, I love you.'' A dramatic instance of a child crying out for love and unable to express it—unable to communicate; and yet it was needed, as it is with all of us.

My message to mothers and dads and youngsters, ministers, teachers, parole officers and all is that we Love One Another as Jesus said.

PROFILE

DOROTHY NEAL

A Past President of Sarnia Presbyterial, presently serving the Synodical of Hamilton and London as Recording Secretary, was this year chosen by La Sertoma Club as "Woman of the Year". The coveted award is given to the woman most worthy for her humanitarian work. This Sarnia lady, who has given untiringly in her efforts to help humanity, set a precedent in Canada.

Dorothy Neal was born near Brigden, Ontario, and graduated from Victoria Hospital, London as a Registered Nurse. She still works part time in this profession. She has a very out-going personality, and those whose privilege it is to claim her as a friend find her a valued and true one indeed.

She has worked extensively with youth, as a leader with Explorers, as a summer camp nurse and as a 4-H leader. She brought a student from South America to attend university in Canada. Besides her work at Synodical and Presbyterial level she has been a Provincial Director of the Women's Institute, a member of the Horticultural Society and also a member of the Eastern Star Lodge.

She has travelled extensively. On her return from trips to Guyana, India and the Holy Land she has given unstintingly of her time by sharing her slides and commentary with church groups and service clubs. One of her voluntary tasks since returning from India is collecting empty plastic pill bottles, filling them with brown sugar and raisins, and sending them back to India.

An Alderman of the City, who is also the editor of a local newspaper, said "She is pleasant, cheerful, realistic and untiring in her aid for others. She personifies charity, concern and action in helping others." This was just one of the comments made by many who were interviewed prior to her receiving the award.

Dorothy is married to Allan Neal, a very conscientious man who is also a humanitarian and very much in accord with his wife's activities.

This 'n' That

Plays

Looking for a play? Maybe you'd like to produce one and don't know how. It seems **Stage Magic Plays** are thinking about church workers who are interested in producing plays, and so offer a catalogue containing a listing of available plays. A Director's Production Script is also available for each. There is a good selection offered for adult or children's plays, long or short, large or small cast, and the scripts do contain adequate information for production. The price of each play is $1.00; royalties are usually in the $5.00 to $10.00 range; director's production script is $5.00. For a free catalogue of plays, write I. E. Clark, Stage Magic Plays, Box 246, Dept. SS, Schulenburg, Texas 78956.

Books

THE BECOMERS
by KEITH MILLER
Word Books $5.95
Available from SCM Bookroom,
333 Bloor Street, West,
Toronto, Ontario.

The Becomers describes a psychological approach to becoming God's open loving people. It is a book for those who wish something significant to happen to and through the people in their church.

Miller offers a simplified outline of our Id, Ego and Super Ego as taught by Freud, but in the context of our Christian journey. We are introduced to Maslow's hierarchy of needs, to thoughts of Jung, Paul Tillich and Viktor Frankl. One needs to have studied these people comprehensively, I feel, to really understand Keith Miller's book.

Miller tells of a small experimental group with the purpose of getting fourteen men and women to communicate personally with each other. He goes on to encourage the readers to move into the future, to free themselves and others to search the deeper meanings of behaviour.

Trying to do this can be rewarding, filling the participant with a new and better understanding of how we as people work. However, my concern is that without proper guidance such an experience, especially in a small group situation, could be devastating for some individuals.

No doubt Christians should not be afraid of sharing what they may find inside themselves, but a person can lose his selfhood within a close knit group. One could become dependant not on God but on one's helpful open group.

Miller is enthusiastically describing one of many ways that it is possible for an individual to surrender his will to God. "A new Christian finds himself learning to pray, reading the scriptures and relating in a more personal vulnerable way to other Christians. There is the pain of self discovery through confession and honest interchange. The characteristics of these new relationships with other 'Becomers' are those of the loving and affirming parents, brothers and sisters one intuitively has felt could exist somewhere for him."

I feel that in the "Becomers" philosophy there is a danger that one could "become" a part of many Christians instead of a whole person in Christ, something Jesus warns against.

The four questions around which the book was written are:

1. Why the "personal" stance in communicating the gospel?
2. What's inside, behind our masks?
3. What happens in conversion?
4. What about Christian growth?

Lectures

The Ecumenical Movement in Ireland will be the theme of the 1974 Gallagher Memorial Lectures. Rt. Rev. Henry McAdoo co-chairman of the Anglican/Roman Catholic International Commission has been chosen as the lecturer for the fourth of the five biennial series. This lectureship is a memorial to the first General Secretary of the Canadian Council of Churches. Bishop McAdoo who is also a member of the Tripartite Conversations between Anglicans, Presbyterians and Methodists in Ireland will speak in Canada between March 12(Halifax) and April 6 (Vancouver)

Newsletters

We share with our readers part of a letter sent from Ann Peckover in Taiwan to her fellow Canadians:

My work here is very interesting, but keeps me hopping (would you believe scampering? Sometimes I could use a pair of wings). My trusty bicycle is a Godsend. Most of my work is done at the University Christian Service Center here in Tainan, but I teach six hours a week (two hours English literature and four hours conversation) at Cheng Kung University, three hours a week at the Roman Catholic Center (conversation), and one hour a week at Tainan Teachers' College (more conversation). My students all seem quite eager to learn. They have already had some years of English studies, but rather like the way we often learn French at home: they've got vocabulary and grammar, but haven't had too much opportunity to speak. I find when I shop that if people don't understand my spoken English, they often know what I mean if I write it down. Otherwise we use signs. A smile is very catching.

In class we work from books that give sentences for repetition, sometimes substituting other words for words in the original sentence. Often students ask questions about the meanings of words. With these I have to think carefully, as I have a tendency to speak in large words that sound as if I swallowed the dictionary. When the sentences are over, we quite often have discussion. Sometimes we discuss a picture or some prepared questions: other times we compare life here (e.g. school, holidays, customs) with similar situations in Canada. Both the students and I learn this way. For instance, the school day here begins at 8:00 and runs until 5:30 p.m. with one hour off at noon. This is every day except Sunday, though sometimes students don't have classes on Saturday afternoon. Classes here are quite large. I think they must think we have it easy in Canada. Some students bring tape recorders to class. I hope to goodness I'm pronouncing correctly. In my classes we sometimes sing. The students like music and have good voices.

My other chief means of transportation here is by train. The scenery is lovely (one can quite understand why the Portuguese called the island "Formosa" or "beautiful").

BWM News

* Miss Muriel Copeland, has been secunded by B.W.M. to the Emergency Relief Team in Niger, West Africa. She will serve as a nutritionist on the Team. She will be a regular missionary after 2 years as an Overseas Volunteer.

* Miss Pat Pooler, R.N., has been appointed to the United Nepal Mission as a regular missionary. It was hoped that Pat would go to Afghanistan but no entry visa was available. Pat served in India at the Jobat Hospital as an Overseas Volunteer while waiting for this assignment.

* Mr. and Mrs. James Whitefield have left on a special volunteer assignment to do maintenance and clerical work at the Helen Macdonald School in Jhansi, India, for a period of 3 or 4 months. Mrs. Whitefield is a W.M.S. member in Cobourg.

* The Annual meeting of the Board of World Mission will be held March 12-14. Please remember the 44 Board members plus staff as they meet and plan our Mission work. The ten W.M.S. representative members play an important part in the policy and direction of the Board of World Mission.

* Miss Sandra Estabrook has been appointed woman missionary in the Presbytery of Ottawa at a Community House.

* Plans are underway to bring 'Overseas Visitors' from Japan and Malawi in 1974. Watch for these visitors in your area.

* With permission of the Board the Rev. Saindi Chiphangwi has transferred his doctoral study on Religion and Society to the University of Aberdeen. The necessary African materials are more readily available in Great Britain.

* Peter and Betsey Gregor are both completing their studies to be medical doctors doing nine weeks Internship at Jobat Hospital, India.

* Dr. E. H. Johnson has returned from six months Sabbatical Study at Harvard and resumes his work in Research and Planning.

* Miss Mary Whale will be on Sabbatical April-September 1974 and will explore the subject "Internationalization of Personnel."

* Mrs. Eugene Rienks has been appointed as a Lay Missionary to Flora House, Winnipeg, to do youth work.

Services

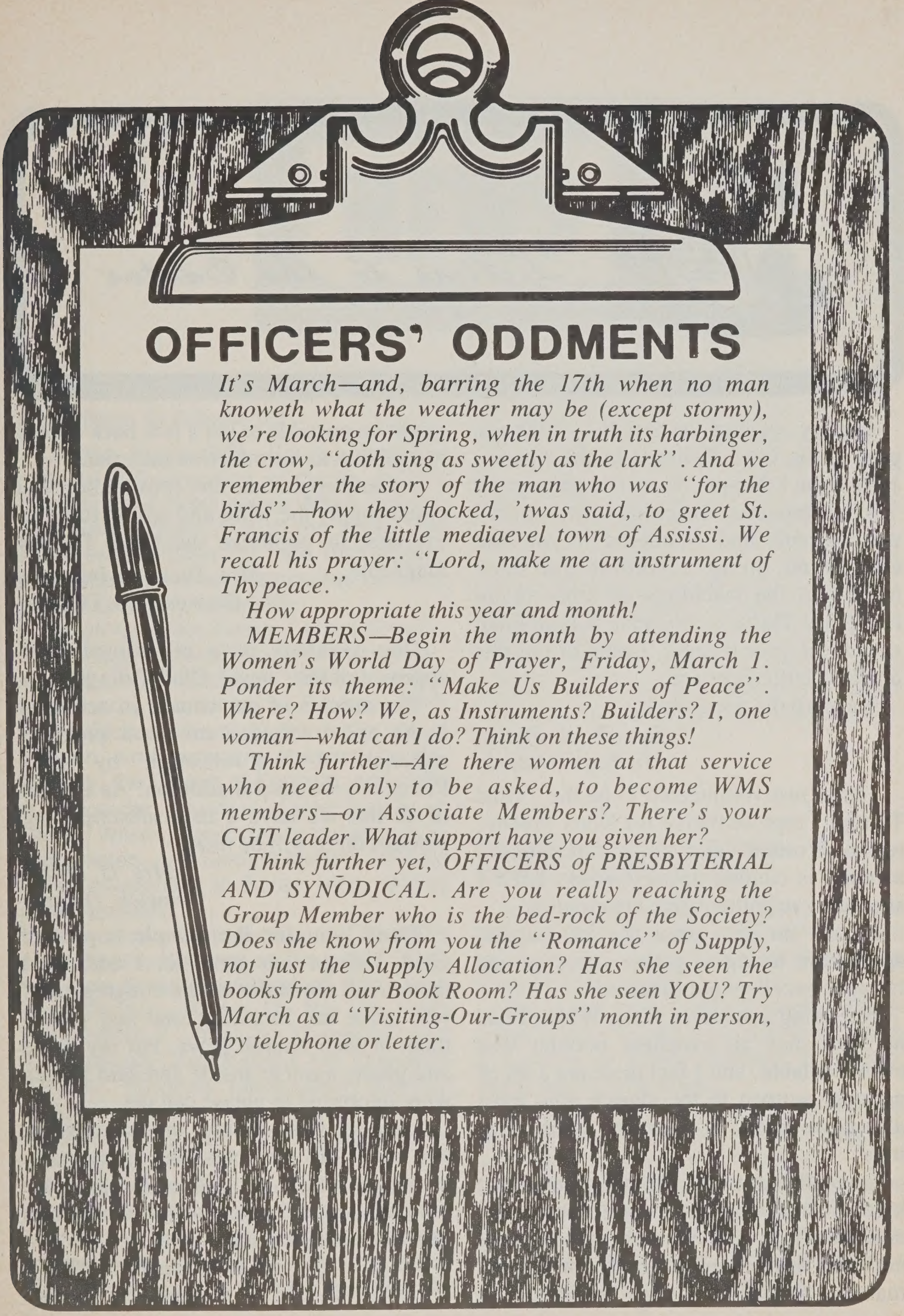
"Make Us Builders of Peace" is the focus for the 1974 World Day of Prayer on Friday, March 1st. More than 3000 communities across Canada and 150 countries around the world will be sharing this interdenominational day of prayer and fellowship. The service was prepared by the National Christian Council of Japan.

The World Day of Prayer is sponsored, in Canada, by the Women's Inter-Church Council of Canada. Services are published in English, French, Japanese, Chinese, Large Print and Braille, and for Youth and Children. Over half a million have been mailed in Canada. Offerings from the World Day of Prayer are used to support ecumenical programmes that meet human need, both in Canada and other countries.

Announcing...

ANNUAL COUNCIL

Ewart College, Toronto
Week of May 27, 1974



OFFICERS' ODDMENTS

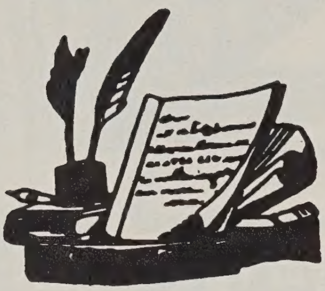
It's March—and, barring the 17th when no man knoweth what the weather may be (except stormy), we're looking for Spring, when in truth its harbinger, the crow, "doth sing as sweetly as the lark". And we remember the story of the man who was "for the birds"—how they flocked, 'twas said, to greet St. Francis of the little mediaevel town of Assissi. We recall his prayer: "Lord, make me an instrument of Thy peace."

How appropriate this year and month!

MEMBERS—Begin the month by attending the Women's World Day of Prayer, Friday, March 1. Ponder its theme: "Make Us Builders of Peace". Where? How? We, as Instruments? Builders? I, one woman—what can I do? Think on these things!

Think further—Are there women at that service who need only to be asked, to become WMS members—or Associate Members? There's your CGIT leader. What support have you given her?

Think further yet, OFFICERS of PRESBYTERIAL AND SYNODICAL. Are you really reaching the Group Member who is the bed-rock of the Society? Does she know from you the "Romance" of Supply, not just the Supply Allocation? Has she seen the books from our Book Room? Has she seen YOU? Try March as a "Visiting-Our-Groups" month in person, by telephone or letter.



Letters to the Editor

I enjoy reading the articles which appear in the Glad Tidings. In the January 1974 issue I thought the article on page 10 "Some Important Teachings of Sikhism" was helpful, and wondered if you had considered doing a similar one each month on the teachings of other major religions. These would give a thumbnail sketch for your readers. I plan to put this one on a bulletin board.

Keep up the good work.

Rev. W. A. Fraser
Sudbury, Ontario

I have just volunteered to be the "Glad Tidings" representative for Knox Presbyterian Women, and since our Annual meeting is coming up next week, I felt I should try to gather some information.

I have no idea what the job entails, apart from trying to gather subscriptions for your excellent publication.

Not being a member of the WMS, I had no idea such an excellent booklet was even available, and I feel there are a lot of younger women in the church who have also never heard or seen the "Glad Tidings".

I would like to be able to set up some kind of small display at our Annual General Meeting, and wonder if you have anything in the way of posters or display material available. I also wonder if it might be possible to get a few back copies to hand out as introduction material.

I would appreciate any information you could supply me with, and will in turn, do my best to publicize the Glad Tidings magazine.

Mrs. Dawn Livingstone
Georgetown, Ontario

Our members have all voiced their approval of the "new" Glad Tidings.

The articles of our church in action at home and overseas, are good program material. "A small reflection" by Agnes Pierce is a wonderful addition. As a result of all this we have 2 new subscriptions, perhaps there will be more.

Mrs. D. Miller
Fenwick, Ontario

Thank you for the sample copies of Glad Tidings you sent me. I addressed them to all the ladies of the congregation, who were not receiving one and placed them in their church pews. Put my name and phone number inside and said if they were interested to please call me.

I find the Glad Tidings most interesting and our WMS members take theirs to the meetings, where for part of the program our president refers to many of the articles and we read and discuss them.

Mrs. Marjorie Wilson
Howick, Quebec

NEWS

'World's Fastest File Drawer' A Highlight At Urbana '73

Urbana, Illinois (EP)—For four days just over 14,000 Christian students, faculty members and missionaries talked, prayed, sang and trudged through the snow. The scene was "Urbana '73," the 10th student missionary convention sponsored by Inter-Varsity Christian Fellowship.

Speaking to the theme: "Jesus Christ—Lord of the Universe, Hope of the World," were Samuel Escobar, director of the Inter-Varsity movement in Canada; John R. W. Stott, rector of All Souls Church in London, and honorary chaplain to Her Majesty, the Queen of England; and John A. Alexander, president of Inter-Varsity. J. Christy Wilson, Presbyterian missionary to Afghanistan, and Samuel Moffett, Presbyterian missionary to Korea were among other speakers.

Four students including a Canadian gave major addresses on the topics, "Culture and Social Qualifications For Overseas Service, Where Do We Go From Here? What If I Don't Go Overseas? and The Spiritual Qualifications For Overseas Service." Elisabeth Elliott Leitch received a standing ovation following her delivery of an address entitled, "The Place of Women in World Missions."

For the second conference in a row, Intercristo of Seattle played a key role in the conference, "matching" student vocational interests with opportunities represented by the 108 participating mission agencies. As outlined by Inter-Varsity's Paul Little it was, "To bring maximum correlation between student and opportunity in minimum time."

At Urbana '73, Intercristo had nearly 12,000 Christian jobs in its files. Inter-Varsity provided information on each student's interest and based on this information, provided a personal report for 96 per cent of the students attending, giving the average student seven specific jobs to investigate in his/her field of interest.

In the midst of plenary meetings, Bible studies, and seminars, there were large blocks of time allocated for student-missionary conversations.

Christian Physicians Agency To Serve South India Poor

Kottayam, India (EP)—A new organization of Christian physicians has been formed here to provide medical assistance to south India's poor.

The South India Christian Medical Graduates Council hopes to be able to establish a number of small hospitals or clinics, especially in rural areas.

It will seek funds and donations of medical supplies and equipment from national and international Christian bodies.

The decision to launch the project came after a recent two-day meeting here, that brought together about 200 Protestant, Roman Catholic, and Orthodox doctors from different parts of South India.

a small reflection

by agnes pierce

THE LIVING BREAD

Have a homemade loaf of bread on a white cloth at the front.

HYMN: Guide me, O Thou Great Jehovah — Verse One
The New Book of Praise, 504; Old, 596

READER: Matthew 14: 14 to 21

LEADER: We have read about the feeding of the five thousand, one of the outstanding events in the life of our Master, the Christ. It makes clear to us the remarkable interest that Christ has in our material needs and shows He has complete control over them. Jesus was brought face to face with hungry multitudes, a matter which perplexed the disciples, their first thought being "they have nothing to eat, they are warm, and some of them have young children and have journeyed far."

SOLO: Break Thou the bread of Life
The New Book of Praise, 285; Old, 291

LEADER: "They have nothing to eat." This cannot be said of North America as we are the best fed nations in the world today. Our very poorest are better off than many in other lands. Millions around the earth go to bed (if they have a bed) hungry every night. Think of their boney hands outstretched for bread alone. Suffering, sickness, social injustice, war and a host of other things all arise from one ugly fact; mankind is not serving the true and living God. It needs the living God who gives the bread from Heaven to satisfy. Masses of humanity are feeding on the chaff which the wind driveth away. (Ps. 1:4)

Amos the prophet foretold the great need of the future age.

READER: Amos 8: 11,12

LEADER: Hungry Humanity, while seeking for human understanding, human ideas, new skisms and isms, is starving for the word of the Lord. There is a shortage of laborers everywhere in the Lord's harvest fields and a great need for Christian workers. Many follow false cults rather than proclaiming the truth of God's Word. Pray for laborers in His Work.

Some of you ladies know a great deal about bread-making and all the labour it involves. You know about the kneading, the rolling, the proper baking and, of course, the right use of the yeast and other ingredients. Do any of you remember that old type of yeast that took the whole night to rise before the loaves could be made in the morning?

Think about the wheat and all it goes through before we have it in flour. The seed has to be dipped in a special solution to kill all germs before being planted, watered, thrashed and taken to the mill. And if we choose white flour, the bran is separated, the graham flour taken away to leave the white for the bread. Yes, it takes a lot of work to produce a loaf of bread.

Christian service is difficult to perform. Our ministry sometimes leads us to dwelling among people we understand not. It may lead us to go to unaccustomed climates. Perhaps we will face hardships we never knew existed, or be called upon to speak to very stubborn people who give unkind answers in return. Maybe the work will be among children who resent what they are told and so turn aside and leave the teaching as soon as possible. But remember, you and I are feeding hungry souls with the Living Bread. The word of God abideth forever. No, it is not always easy to work to give Living Bread.

A Christian minister visiting Vancouver told of the sufferings in Greece during World War II. He visited the people of his church and would see a family of seven . . . next week only five . . . and the next, two or one. All had starved and died. He wondered as he went from place to place each week what he could do for so many of them. He had no help for them, but always read where Jesus spoke of the Living Bread that satisfies the soul when bread of earth fails. He saw a brightness come to their dying faces.

God's word is sharper than any two-edged sword. Never in all the world's history has spiritual bread been more needed. We can carry the Living Bread, beginning with those of our own household. We would not turn loved ones away hungry for other food, but do we let them go hungry for Living Bread?

PRAYER TIME:

O Bread of Life, wilt Thou our hunger meet,
Humbly we come before Thy mercy seat;
There, for our need, a table has been spread,
Lord now and evermore—give us this Bread.
(Sing this to the tune "Now is the Hour" following which several members could participate in prayer.)

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wms highlights

Regina

Presenting Rheinberger's Star of Bethlehem, three Presbyterian choirs in Regina combined at Christmas. More than allowing the presentation of larger works, the amalgamation was seen as most worthwhile from the preparation angle, the enjoyment gained from studying such music together. The choirs were those of First, St. Stephen's and Norman Kennedy churches. As well, it has been noted that First Presbyterian is contributing musically to Reginians by introducing unfamiliar music, a contribution that is considered valuable.

Barrie Presbyterial

Emphasizing fellowship, the executive meeting was held in Barrie. While looking ahead planning future events, "success" reports were given on many activities in the Presbyterial. Rev. Marshall Jess and Rev. Shirley Jeffery were guests at the luncheon, each bringing greetings.

London Presbyterial

St. Thomas was the site for the annual meeting at which Rev. J. E. Geddes spoke on "Why Mission Today". On furlough from Taiwan, Mr. Geddes spoke of work in that country.

Quebec Presbyterial

The annual meeting held in Sherbrooke had as its theme "Be ye doers of the word and not hearers only." The learning portion of the meeting consisted of information on the Board of Congregational Life by Rev. D. Campbell, and a Quiz on Officers Duties by Alene Morrison.

Chatham Presbyterial

Predicting a new trend for the future, Rev. Malcolm Ransom spoke at the Presbyterial meeting in Chatham. Mission will be from East to West, from developing to developed countries, he said, adding that traditional sponsors of world mission must be prepared to accept new methods. At the same time, Mr. Ransom emphasized new opportunities are opening for service.

West Toronto Presbyterial

Addressing the Presbyterial semi-annual evening meeting, Ian Stanley, a director in World Vision, spoke of the starvation and needs in many countries. Urging Christians to be on the offensive against world problems and to become involved, facts about areas experiencing difficulties were given, along with a pictoral presentation.

from: the treasurer

We are assailed on all sides with change, but our objective of winning the World for Christ is unchanged.

The magnitude of the task may seem very great, but we have the promise of strength for every demand made upon us. Our special concern is for the discernment of priority. God has been good to us in Canada, and we can best show our progress by interest in and support of his work.

I trust you have studied the estimates as printed in the January, 1974 Glad Tidings. Keep them and refer to them through the year. If we do not have to borrow for current expenses we shall be able to devote all of our resources to accomplishing our objective.

Let us make 1974 a banner year!

Rilla V. Adamson
Treasurer

In Remembrance

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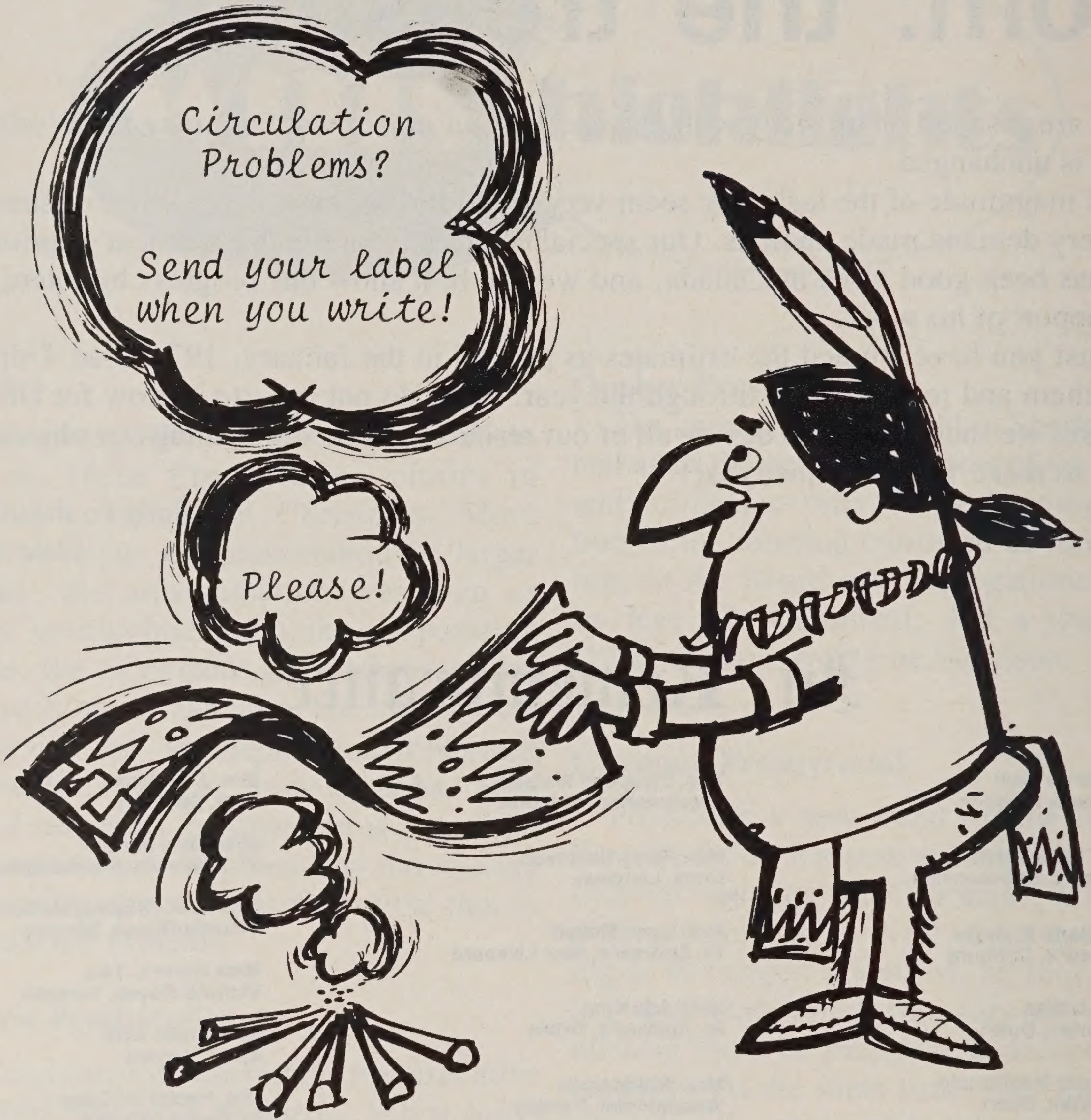
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LAURA M. PLUMMER
EDITOR

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Service of Worship

by MAUD FITZSIMONS

HYMN	There is a green Hill The New Book of Praise, 186; Old, 734
LEADER	"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and shall stand at the latter day upon the earth." (Job. 19-23-25)
PRAYER	Our dear Heavenly Father, we come to Thee at this glad Easter time with hearts full of gratitude and praise for all Thy love toward us. We ask Thee to accept our thanks for the glories of the Springtime, for the brightness of the stars, for the warmth of the sunshine, for our homes, our friends and our loved ones. But above all we thank Thee because Thou didst love us enough in all our waywardness and sin, to send Thine only beloved Son Jesus to come to earth from Thy Glory, that He might show us the way to live for Thee. We thank Thee that He was the victor over life and the conqueror over death. We thank Thee that He died to take away our sins, and didst redeem us by His own precious blood. We ask Thee to give us grace and power to live every day for Thee, so that by our lives others may come to know Jesus Christ as their Saviour and Lord.

THE LORD'S PRAYER

HYMN	Christ the Lord is risen today The New Book of Praise, 186; Old, 214

READER

Welcome happy morning, age to age shall say;
Hell today is vanquished, Heaven is won today;
Lo, the dead is living, God for evermore;
Him their true Creator, all His works adore;
Welcome happy morning, age to age shall say;
Thou of life the Author, death didst undergo.
Tread the path of darkness, saying strength to show;
Come then True and Faithful, now fulfill Thy word;
Tis Thine own Third morning, Rise, O buried Lord,
Welcome, happy morning, age to age shall say.

Arthur Sullivan

LEADER

St. Luke 23: 50-53
St. Luke 24: 1-6

HYMN

The Day of Resurrection.
The New Book of Praise, 193; Old, 220

MEDITATION

"All in an April evening!" (following)

READER

He lives, He lives, Christ Jesus lives today,
He walks with me and talks with me, along life's narrow way,
He lives, He lives, salvation to impart,
You ask me how I know He lives? He lives within my heart.

HYMN

Crown Him with many Crowns—Verses 1, 2 and 3
The New Book of Praise, 218; Old, 227

PRAYER (in unison) —May the glory, the Joy of Easter, and the peace which comes through the assurance of the presence of our risen Lord, abide with us now and always. In Jesus name we pray. Amen.

Meditation

All In An April Evening,
I Thought On The Lamb Of God

The above lines are quoted from a lovely song which was very popular a few years ago. Maybe today we could think a bit about some of the events which took place in the evening—could even have been an April evening—so long ago when the Lamb of God, the Saviour of the world, died upon a cross on a rocky hillside, so that all mankind might live.

All in the evening time, the evening of that first Good Friday just before the sun was setting, we see a great number of people coming and going, each one intent on his own specific business.

There in the evening, we see a group of Roman soldiers intent on playing a gambling game; they are oblivious to the anguish of the people who are dying on the crosses near to them on the Hill of Skulls. They are each one anxious to see whose lot will be cast to make him the winner of the beautifully made coat which was woven all in one piece, and had not one seam in it. It belonged to The Man who is dying on the middle cross.

These soldiers were also quite ignorant of the fact that they were helping to fulfill a prophecy concerning That Man.

Suddenly, all in the hush of the evening, we hear a pagan Centurian cry out with deep conviction, "This truly was the Son of God."

The sun is sinking a little lower now as we see a young man gently put his arm around the drooping figure of a lonely woman. He is taking her to his own home where she will live with him, for had not her dear Son, as He hung on the cross, given them to each other?

In the evening there, we see a great darkness falling down over the land. Then at the end of three hours we hear the agonizing cry of the Saviour of the world as He cries out in anguish "It is finished!"

Over the hill just now we see two men coming, one a very rich man, but in spite of his wealth, or maybe because of it, he has been a coward in the days which have just passed, for only in secret did he follow the Lord Jesus. Now he comes to the great Roman Pilate to ask if he may have the torn body of the One who is hanging on the centre cross. (We may be sure that took some courage.) He wants to bury his Friend in a new tomb which he has had built in his beautiful garden. Pilate gives his permission.

The other man comes carrying a heavy bundle weighing a hundred pounds or so, of mixed spices, aloes and myrrh. He too had been afraid to be a friend of Jesus publicly, for we read "that Nicodemus came to Jesus by night."

We can in our imagination hear these two important men say, out of hearts torn with grief and regret, "We never did anything for Him while He was alive, let us do something for Him now." We wonder, "are they thinking how much their love and loyalty might have meant to Jesus while He was still alive, had they been willing to have been identified with Him?"

Those two men waited while the soldiers took the body of Jesus down from the cross, then they wound it in the linen clothes that Joseph of Arimathea had brought, together with the spices, and they reverently carried their burden down the hillside. There, in the quietness of the evening in that garden, they rolled the stone into the door of the new tomb, as the gentle breezes played a funeral dirge through the branches of the silvery olive trees, while a little piece away two women were watching where those two men were laying the body of their Lord.

The sun had set now in all its splendour behind the mountains around the Holy City of Jerusalem, where all the religious people would be preparing to celebrate the great feast of the Passover.

Sleep enveloped all as darkness fell, and rest came to the weary world. No one would go near the garden or the place of death till the Sabbath was ended.

In the stillness of the garden, no one saw the stone being moved, no one saw the messengers from Heaven coming to the opened tomb. But, oh the joy of that next morning! The Sabbath is past, the darkness is over, through the olive trees rings out the message of a Risen Saviour; first to an ordinary woman, then to some faithful friends, then to all the world; a message that will live on while countless ages roll. "Why seek ye the living among the dead? He is not here, He is risen."

In the even time of that first Easter Day, there are two friends walking along the hot, dusty road toward Emmaus. They were leaving the place of disappointment. Life would never be the same for them again, for they had been to Calvary, they had seen their Lord crucified, they had their high hopes shattered. The One whom they had hoped would redeem Isreal had died upon a cross. They really did not believe what the woman and others had told them that afternoon, they did not believe that Christ had risen from the dead.

Just now a stranger comes and walks beside them. He talks with them. Soon they come to the village and they are at their own house. The Stranger seems as though He wants to go on, but they say "Won't you stay with us? It is evening time, do abide with us." When He sees that they really want Him to go in and have supper with them, He does go into their home, and in the evening time they sit down and eat together. As the Stranger blesses the food, they suddenly know who He is and immediately He leaves them. He may not have been long with them physically at that time, but spiritually He would never leave them again. He would abide with them forever.

Abide is a word with a great depth of meaning, it is a lasting word, for it means to live with, to stay with, and not to be ever parted from.

Not a brief glance I beg, not a passing word,
But as Thou dwellest with Thy disciples Lord,
Familiar, condescending, patient, free.
Come not to sojourn, but abide with me.
Tears for all woes, a heart for every plea.
Come Friend of sinners and abide with me.

Frances Lytle

DEATH— A PERSONAL RESPONSE

by REV. WALTER ALLUM

O Death I loathe you! I loathe you with all the power that is within me. You are my Enemy and I abhor you with every fibre of my being.

Look what you have done! Two little babies, a niece and a grandniece snatched away. Then my sister only a score of years in life . . . my mother at fifty . . . two brothers barely beyond that age and finally a beloved wife who never reached it. No wonder the good apostle calls you "The Last Enemy." You are not only the last but the worst. Yet others say there are worse things than death but for me you are private enemy number one. Away with all the attempts by men to dress you up in friendly attire. I do not "buy" the remark of Shelley who said "How wonderful is death." No, my enemy, in my experience there is nothing wonderful about you. I find only the opposite, that you are a remorseless foe, a hideous monster devouring men and women and little children in your ravenous maw.

But death, though you are so vile and fearsome I don't fear you for you are not only the last and worst enemy but you are a defeated one. You can wear your fiercest aspect. You can rattle your sabre and cut down the old and the young and the in-between. You can ruthlessly exterminate my mother and father, brothers and sister and loving wife, but you cannot remove the deepest truth about yourself that you have met your match in Christ. Appearances to the contrary, you do not have the last word—that belongs to your victor, Jesus Christ. His resurrection ended, once and for all, your supremacy over the sons and daughters of men. You can bring us low but He will lift us high. You can, like a great beast, swallow us up, but He by His Victory can open your jaws and rescue us from your belly. You could not hold the Lord of Life in your power and neither can you hold any who belong to Him by faith. He himself has said "I am the Resurrection and the Life. He that believeth in me, though he were dead—yet shall he live and whosoever liveth and believeth in me shall never die." He seems to say "Death will catch you in its clutches but fear not, I am stronger than death and I will release you and restore you to life."

So then my enemy, I not only abhor you but I refuse to be intimidated by you. You are not as strong as you seem. He who has my confidence has conquered you a long time ago and He has said to all of us who name His Name, "Because I live, you will live also." That is why when my dearest fell asleep in Christ last June, I was not entirely unmanned. Even then I knew that He would rescue her from your icy grip and take her home. That is why in the service we could sing: "O for a thousand tongues to sing my dear Redeemer's name."

O death you are a loathesome enemy! Thank God you have been defeated! Thank God that you no longer have any power over your prey! And thank God that you are doomed to destruction! I love the sound of the apostle's word "The last enemy that shall be destroyed is death." You see, Death, you are doomed yourself to die. You have no future!

The time of your destruction is not known to me, but I can wait. What counts is the knowledge that your end is sure. How I long for the day when your hideous presence will be no more and when your devastating breath will no longer desecrate human life! How I yearn for the day when I, and others like me, will not need to comfort those who have been crushed by your handiwork. I will rejoice in the day when no one will need to stand at the graveside and utter those chilling words "We now commit this body to the grave, earth to earth, ashes to ashes and dust to dust." Imagine a world without you! A world without death! And that world is coming! I open my Bible and read the good news "I saw the holy city, the new Jerusalem, coming down from God out of Heaven, as beautiful as a bride all dressed for her husband." Then I heard a loud voice call from the throne, "You see this City? Here God lives among men. He will make His home among them; they shall be his people and He will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death and no more mourning or sadness. The world of the past is gone."

O death your defeat and coming destruction elates me. With all my heart I sing "Let it be, let it be." I'm not afraid of you anymore.

O death where is thy sting?
O grave where is thy victory?
Thanks be to God who giveth us the
Victory—through Jesus Christ.

The Word in Pakistan

by H. G. Masih

The Pakistan Bible Society, like all other Bible Societies in cooperation with all the churches and church groups, tries to achieve the same aim to provide the Holy Scriptures to every individual in his own tongue and at a cost which he can pay. The big hurdles in achieving this aim are high percentage of illiteracy, economic backwardness of people in general and religious bias. There is however, an apparent hunger for the Word of God and that is why the circulation of the Holy Scriptures has been increasing considerably every year. It has gone up from 77,382 in 1966 to more than half a million in 1973.

Translation of scriptures has been done in all the major languages of Pakistan: Pashto, Urdu, Punjabi, Sindhi and Brahui. A considerable number of tribal people of Sindh have shown quite a keen interest in Christianity and so efforts are being made to translate at least the four gospels into Marwari, Kohli and Odki—the languages used by these people.

The main areas of the concern of the Bible Society are the new readers, students, young people and the sick. Experience has shown that these people, which constitute a greater part of the literate population, willingly receive the scriptures. In this respect the Bible Correspondence Schools in the country have done a wonderful work in enrolling thousands of the students and young people to Bible Correspondence Courses. The courses are based on either a Gospel and an Epistle or some other book of the Bible. That is how the scriptures reach the homes of the students and young people.

The Muslims which are nearly 96% of the population of Pakistan believe in the miraculous power of healing of Christ and so they willingly receive the selections on His healing ministry. Nearly one hundred thousands of these selections were distributed in 1973 in hospitals, dispensaries and clinics. As a result of the distribution of these and other selections of the scriptures, requests are received from people every day asking for a New Testament or a Bible.

Except for Urdu Bibles, all other scriptures are produced in the country. Last year nearly 400,000 units of scriptures were locally produced in various languages.

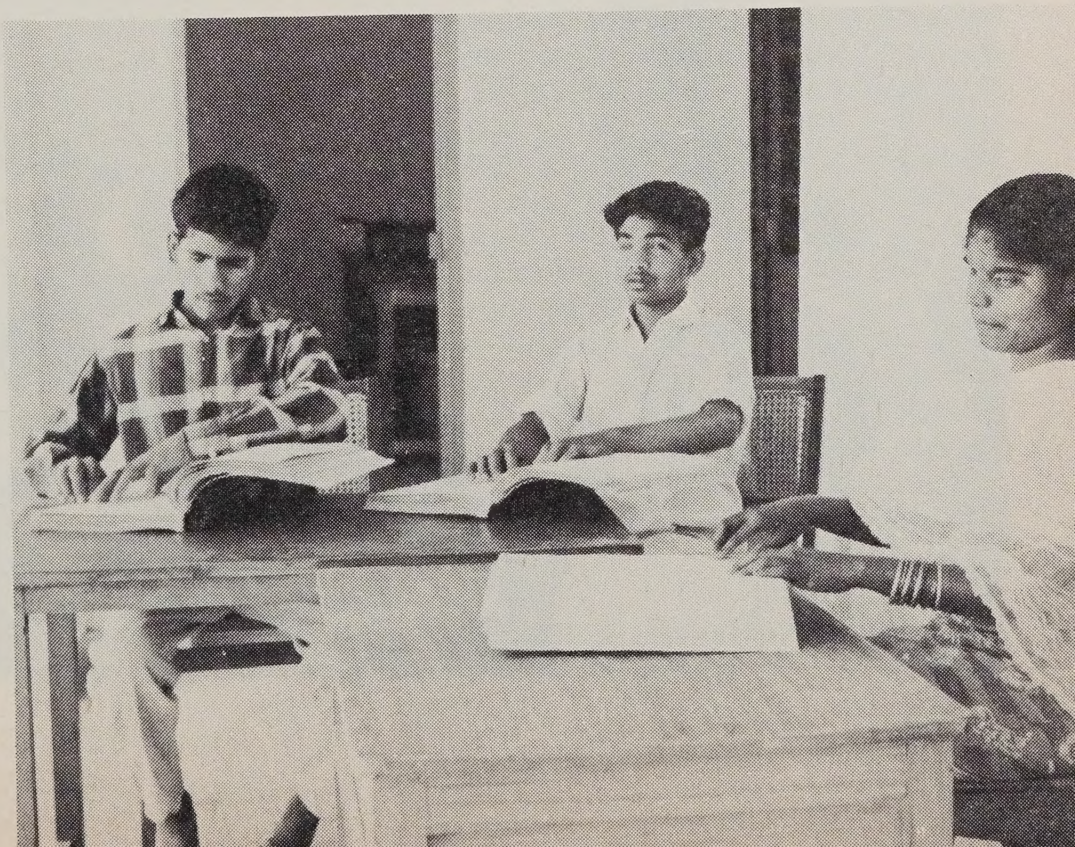
The ministry of Bible Women is extremely useful because they can get to places it is not possible for the men to reach. They do a wonderful job in taking the message of scriptures to women and the children.

The student outreach scheme is also an effective channel in distribution. Last year 25 college and seminary students participated in this scheme and were responsible for circulating 50,550 units of scriptures.

The Canadian Bible Society very kindly gives $700 a year which is of considerable assistance in the Bible Women Work and Production and Distribution of scriptures. The Bible Van, Book Rooms and Special Distribution Campaigns organized by Churches and Church Groups are some other effective channels of distribution.

In the constitution promulgated this year, Islam has been declared as State Religion for the first time in Pakistan. It is

Copying "Acts" onto aluminium plates.



Reading "Acts" in Braille.

too early to determine what will be the effect of this declaration on non-Muslims. However, the constitution provides freedom to preach, practice and propagate one's religion. It is sincerely hoped that we will continue to enjoy the same freedom as we have done so far.

Last year with the nationalization of all private institutions which included nearly all the Christian Schools and Colleges, an important avenue of Christian witness was closed.

In a Muslim country like Pakistan it is not easy to distribute scriptures. In 1964 the writer, with another colleague, was shot and seriously injured in the Bible House by two fanatics. Several thousand gospel portions were burnt. The government took immediate protective measures, but the act indicates the fanaticism harboured by some people. During our distribution tours and campaigns, we have been slapped, abused and brick batted. However, some experiences are extremely pleasant like the one when we distributed nearly 300 gospel portions to the students of a school who sat down on their playing field reading them aloud. It was most heart warming seeing them like this. The headman of a village came running to us and wanted to buy a Bible because the one that his daughter had received in a Christian School had been left behind in India when the family migrated to Pakistan. A man travelled forty miles to buy a New Testament in bold type as he had learned to read.

Pakistan was very badly hit by the unprecedented floods in the summer months. More than eight million people were rendered homeless in the provinces of Punjab and Sindh. The Christian relief

The Secretary distributing Scriptures in a flood affected village in the Punjab.

PAKISTAN BIBLE SOCIETY
NEW AGE

Bible van in a village school for scripture distribution.

and medical teams and also the Bible Society Staff have circulated more than 26 thousand units of scriptures among the flood affected people. Requests continue to be received by churches and institutions for scriptures to be given to people who have lost their everything in the floods. It is proposed to distribute 200 Bibles, 2,000 New Testaments, 20,000 gospel portions and 50,000 selections among the flood-affected people.

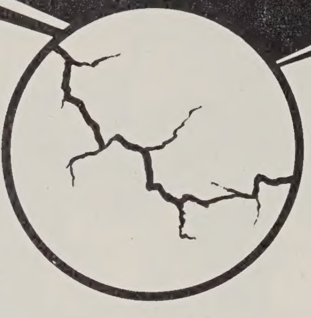
It is a matter of great pride and satisfaction for the Pakistan Bible Society to have the whole New Testament and the Psalms in Standard Urdu Braille. No other organization has so many books in this new code. A master copy of the full Bible exists and any book can be printed whenever needed. This great work has been made possible by the Pakistan Blind Society (U.K. Branch) and the National Bible Society of Scotland. Miss Marjorie Fyson who has worked with great devotion and dedication to complete this great work, amply deserves our gratitude and praise.

It is in our planning to publish special selections for children and new readers in attractive colours in suitable formats so that the Word speaks to them meaningfully. The challenge of Addis Ababa is a constant source of inspiration, and it is proposed we circulate 650 thousand units of scriptures in 1974, thereby constantly endeavouring to meet the target of 5,000 million circulation by all the Bible Societies of the world by 1980.

The increase in circulation is solid proof that the people desire to have the Word of God and in spite of difficulties, problems and hurdles, the great task of reaching the people with the message of love, hope, salvation and life eternal goes on.

* *Mr. Masih is Secretary of the West Pakistan Bible Society.*

SHARE... to help a broken world



by REV. W. I. McELWAIN

An expression like "a broken world" says different things to different people. It may suggest a broken spirit within those caught in grinding poverty or brokenness of health for people in lands ravaged by drought, flood or earthquake, or broken relationships among nations in open conflict or among racial and language groups within nations, or the shattered trust among peoples in sharing or failing to share the earth's supplies of energy, food and other resources.

We may say we are not nearly as badly off in Canada as those in most other countries. True, but surely as Christians we can't just offer a prayer of thanks that this is so. Rather, we must recognize the opportunities God gives us to share with others in our broken world.

One way that we as Canadian Presbyterians can do this is through i.c. aid.* In 1973 about $76,000 was contributed by congregations and individuals, and the Assembly's committee carefully chose priorities for grants and the most effective agencies for channelling help.

We have tried to help quickly in countries broken by natural disasters, as when floods struck Pakistan last August, destroying houses and crops and causing outbreaks of malaria and typhoid. In October after typhoon Nora struck Taiwan, causing over 50 deaths and devastating homes and farmland, i.c. aid sent $2,000 on its way within hours of the arrival of information. Taiwan Christian Service then airlifted food and clothing into the needy areas.

And in the Sahelian area of West Africa we tried to help as the climax of seven years of drought brought on starvation for thousands, death of animals, disease due to malnutrition and even more, the breaking up of a nomadic way of life for the 20 million population because of the expanding Sahara desert. Grants of $13,000 went via the World Council of Churches and the U.N. Food and Agricultural Organization, along with a Canadian nurse, Ellen Cail, on a medical-relief team and Muriel Copeland, a nutritionist appointed by the Board of World Mission. There has been the immediate task of keeping thousands from dying, but beyond that, of helping in redevelopment of water and agricultural resources.

In response to the more recent drought in Ethiopia, money from the World Council's Africa Drought-Relief Fund has gone for feeding programs and agricultural development projects. A special need is to provide for about 4,000 children who have lost their parents by starvation.

In other parts of the world, relationships between nations or between racial and political groups have been broken, sometimes with open conflict. In the Middle East, the World Council's regular program among Palestinian refugees was expanded to provide blankets, medical supplies and food to displaced persons on both sides of the conflict. We shared through an i.c. aid grant of $2,000.

In Chile, after political tensions and the military coup last fall, there were many refugees for resettlement. Through i.c. aid there were grants made both to the World Council's program to assist Chilean refugees and to the fund to help those coming to Canada.

Toward reconstruction and reconciliation in Indochina, where the "peace" is still bullet-ridden, i.c. aid has forwarded $10,000 during the past year. North Vietnam has finally opened the door for aid through the World Council's agencies, and a hostel-building program for the homeless is underway on a large scale. Assistance for war victims in Cambodia and South Vietnam is also an urgent need.

Girls at the Koudiéré Rural Education Centre in the Upper Volta, West Africa, preparing their plot of land for the growing of fruits and vegetables.

A pedal cycle rickshaw was the help needed for Badal Dos.

Child care advice is given at Port Harcourt.

In many places more than emergency or short-range help is needed. Through the regular service program of the World Council's Commission on Inter-Church Aid, an annual grant of $17,000 from i.c. aid supports such things as the refugee program of the All Africa Christian Congress and many educational and health projects in liberated areas of Africa. Through an annual grant of $5,000 to the World Alliance of Reformed Churches, we share with other members of the Presbyterian family in special projects and for other assistance when World Council's aid would not be applicable. Unfortunately, due to inflation and currency devaluation our gifts have not been helping as much as formerly, and there should be an upward revision in our 1974 gifts.

In India, following our grant toward rehabilitating several hundred paralytics, i.c. aid secured a matching grant from the Canadian Government through CIDA** to extend the program. In Africa, the Christian Council of Nigeria has "The Four Seas", a communicare centre in Port Harcourt to help urban poor and transients to help themselves. There is a variety of organizations for all ages, along with a program to rehabilitate discharged prisoners and a child-welfare assistance facility. In addition to the staff time given by a Board of World Mission appointee, Rev. Donald MacKay, an i.c. aid grant of $2,000 was made in 1973, along with a grant from CIDA.

Further south in Africa, i.c. aid assists the Malawi Christian Service Committee, an ecumenical agency undertaking agricultural and water resource development. For victims of racist oppression in Africa in need of medical services, shelter, legal aid and educational opportunities, grants have gone to the World Council's program to combat racism and to the Christian Institute of Southern Africa.

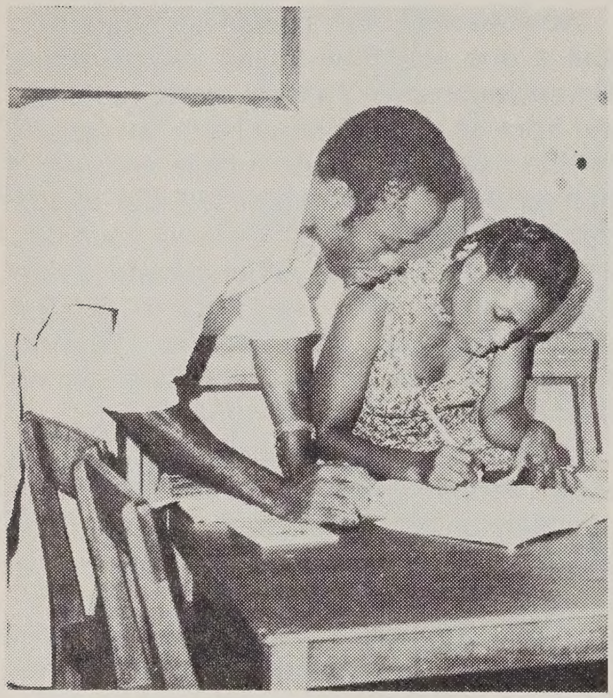
Now we shouldn't think of our sharing as just a one way flow to the needy. While Presbyterians in Taiwan were receiving aid from us after typhoon Nora, an appeal for the needs of others in India and Africa moved them to contribute $2,400 to the drought areas in Africa. Several countries in other parts of that continent are giving considerable aid. The second largest quantity is going from Nigeria, to which much help went from Canadians during their civil disturbances in 1968-70.

Nor is our sharing through i.c. aid a single denomination effort from Canada. In consultation with other Canadian churches the most effective and prompt delivery systems for aid are selected. For some projects it is possible to secure government development grants through CIDA. Sometimes also there is substantial aid from the Government of Canada directly to governments in needy lands. Even more massive assistance to the Third World is given by many nations through the United Nations Development Programme.

But there is still a place for gifts by concerned persons, especially when made promptly in response to need. The early action of the Canadian churches at times of crisis has "primed the pump" for others to go into action. Moreover, when there is a sensitive political situation, aid can go through the church agencies before assistance from other governments may be accepted.

Dr. Alan Brash, until recently the Director of the World Council of Churches' Commission on Inter-Church Aid program, has written, "Every year the disasters, whether natural or man-made, seem to get more numerous and infinitely greater . . . Every situation is complex, but some seem more complex than others."

Yet in the face of the magnitude and complexity, without any instant solutions, we must not become paralyzed into inactivity. There are things that we can do. Giv-


Adult literacy class, Nigeria

ing to world relief and development through i.c. aid in the pre-Easter season is one way to help a broken world. Watch for the posters, brochures and other materials with the theme, "Share to Help a Broken World."

A Christian will be concerned about more than physical and material needs (of others, as well as his own), but he cannot be concerned about less, if he is really to be his brother's keeper.

For further information write to:
Inter-Church Aid, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

* *General Assembly's Committee on Inter-Church Aid, Refugee and World Service.*

** *Canadian International Development Agency*

in the world

by john c. duff

ALUMINUM FOIL

The Aluminum Company of Canada (Alcan) is a partner with two other international firms in a plan to build a $25-million silicon smelter plant near Pietersberg, South Africa. Readers of this magazine might well ask why such an obscure item of news should interest them or affect them in any way. But according to an Inter-Faith Committee on Social Responsibility in Investments, this plan will "firmly embed" Alcan "as an ally and supporter of apartheid."

The plant is to be located adjacent to one of the so-called "Bantustans"—the 13% of South Africa's land that the white government has assigned as "homelands" for the 70% of the population which is black. The long-term strategy of the South African government is to reduce the African (black) population near the large and prosperous cities—where their presence makes the inequalities of apartheid segregation highly visible—by reducing the number of jobs Africans can hold in the cities and forcing mass migrations to the reservations, or Bantustans, in the outlying regions. This "is also to make sure there is no permanent African community in the cities, with its ever-increasing demand for civic recognition," as a South African newspaper report puts it. Labour inspectors use various techniques to cut back "quotas" for black employment in plants in the cities, so that industries seeking to expand must move to where the labour force has been forced to go, and locate in so-called "border areas" next to the black reservations.

When an industry has come to such a conclusion, the government stands ready to make the transition to the "border areas" an attractive proposition. In Canada we are familiar with industrial incentives including tax concessions, forgiveable loans, site preparation, and so on, to encourage industry to locate in depressed areas of Canada. But besides similar inducements, the South African government offers "wage concessions" to industries locating in border areas—downward adjustments in already scandalous minimum wage laws for Africans, which means virtually "allowing companies to pay workers whatever they wish." Africans in the border areas are, for instance, working as "welders, painters, computer operators . . ." with wages starting at R7.65 ($11.50) a week. Likely unskilled workers get even less. The industrial development of the "border areas" rather than the black "Homelands" themselves means that wages and working conditions—and industrial taxes—will remain beyond the control of the supposedly autonomous black governments of the "Bantustans" themselves.

The Alcan plant at Pietersberg is a smelting operation. Such refining is generally a pollution-creating process and presents the problem, in advanced industrial countries, of finding labour willing to work in "dirty" plants. No such labour problem will exist in South Africa. Africans will be bussed across the border every day to work in "dirty" plants at substandard wages.

The question raised by all this for Canadian Presbyterians is this: the Presbyterian Church in Canada is a shareholder in Alcan, holding shares to the extent of about $27,000 in value. Our church's task force on social responsibility in investments was, at the time of writing, considering whether they should associate themselves with the action of some U.S. church shareholders in Alcan who were planning to ask questions about the Pietersberg plant at the Alcan annual meeting, at Montreal, in March. What should our church do, as an Alcan shareholder, in this situation? You might also discuss in your group:

1. Should the church exercise its power as a shareholder in corporations to question decisions of large companies that work against human dignity and social justice?
2. If "social justice" led to "lower profits", and thus made less money available for the church's mission, ministers' pensions, etc., what should be the priority for the church as an investor?
3. How can individual investors who are also Christians express their concern for social justice?

You might like to send a note about any conclusions you reach to: Mr. Murray Laidlaw, Presbyterian Task Force on Social Responsibility in Investments, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

OFFICERS' ODDMENTS

"Now Spring comes laughing
By vale and hill."

The first winter of our energy-crisis is over, and this month we experience the glory of the promise of renewed life that is Easter.

To those who are holding Easter Thankoffering Meetings: this can be an opportunity for your Associate Members to worship with you; indeed, to take parts in the service.

To those who plan to spread the word about mission activities: alert your congregation to our Church's outreach at home and abroad by posters, displays, distribution of "Alive" pamphlets. Ask the Adult Secretary at 50 Wynford Drive about the latter.

To those who attend Synodical Annuals this month: you are the members' eyes and ears. Pass on to the Presbyterials and Local Groups the inspiration and the information gained in the meetings.

To those who are already cleaning out closets and drawers: Supply can use those discarded things—but don't make a bale out of them. Rummage sales, white elephant sales are in the spring air—and the proceeds will help the coffers of the Supply Fund.

To those who send Easter greetings: Overseas Airmail: 1 card, unsealed-12c.; 1 card, 1 note, sealed-15c. Brighten with cards or letters the Easter season of our workers, overseas and in Canada.

To all: "May the glad dawn of Easter morn bring joy to thee."

A New Kind of Church

Metro Toronto? That's the place to go if you want to do a study on urban living. You'll discover the attraction . . . and you'll find the isolation. Urban living and the fostering of community spirit don't often go hand in hand.

So what's this? Right in the middle of the Golden Horseshoe people are talking about 'neighborhood' and 'community'. A new town is being designed, and the developers are trying to incorporate community spirit into the setting along with the houses, walkways and cable television. The objective has been stated as the "development of a modern community which would offer residents a balanced environment in which the day-to-day needs of many different people of varying vocational, social and cultural interests would be fulfilled." The name of the place is, therefore, 'Erin Mills New Town'.

The concept is to have a number of neighborhoods, each with a kind of village identity, collectively form the larger community which will eventually be comprised of 170,000 people. The main thing to note is the developers are trying an approach whereby the 'small town feeling' can be possible for people living in a metropolitan area. Whether or not this will become just another suburb in Toronto isn't the point right now; the fact that a new approach to metropolitan living has left the drawing board is the significant thing.

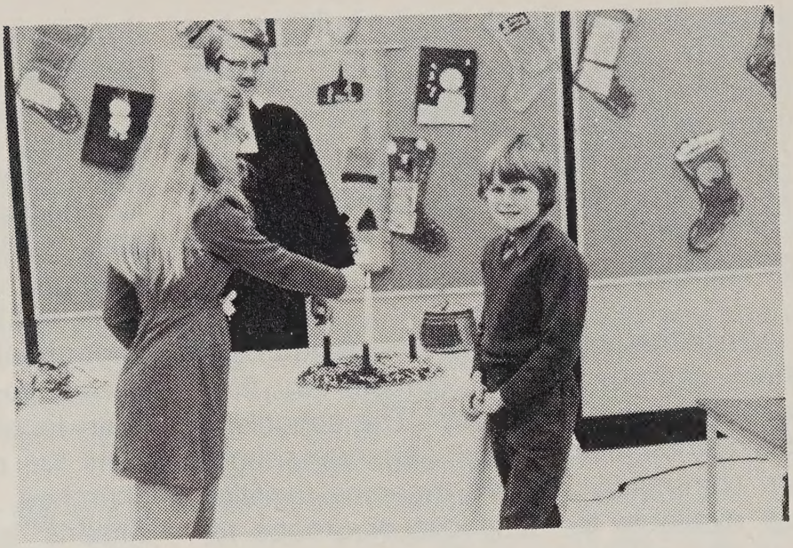
Into this concept, the church comes adapting itself. It is a church campus composed of several denominations. In this "first in Canada" church campus, five denominations are joining: Anglican, United Church, Convention Baptist, Disciples of Christ and Presbyterian. The eventual campus will be in the centre of things . . . part of the community mall. As the term implies, the centre will be composed of a few inter-related buildings to be shared by all the participating denominations. It will be a large building with several multi-purpose rooms connected by covered walkways. Functional design is stressed, the mutli-purpose aspect being most important. Whatever the campus becomes, one thing is certain: it will have everyday use and definitely won't sit idle between Sundays.

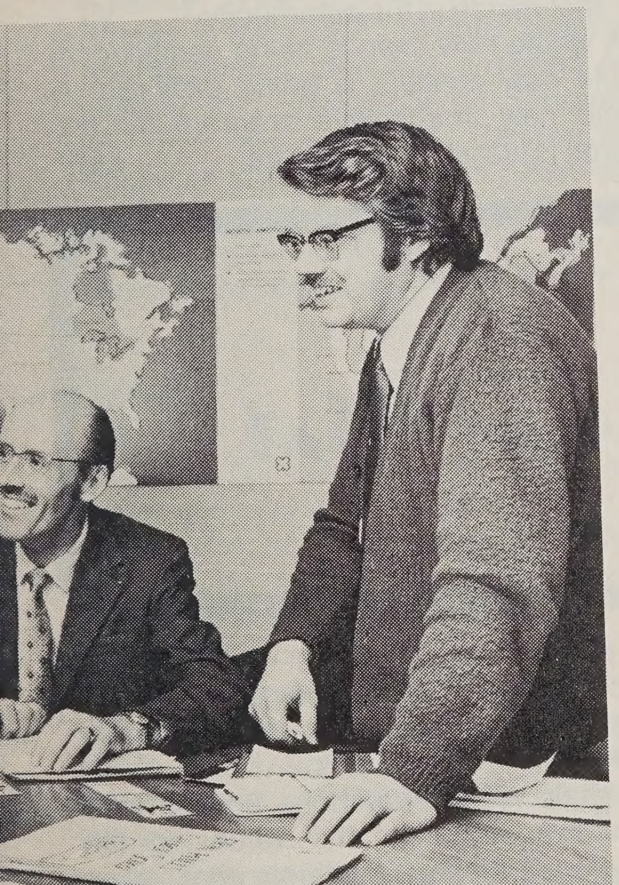
The Church Campus Committee is composed of the ministerial personnel of the participating churches. It goes without saying that interdenominational co-operation is the basis on which future plans are laid. Rev. Roy Gellatly, Rev. Frank Parsons and Margaret Balderston, Deaconess, are the Presbyterians involved in this new concept and on the committee.

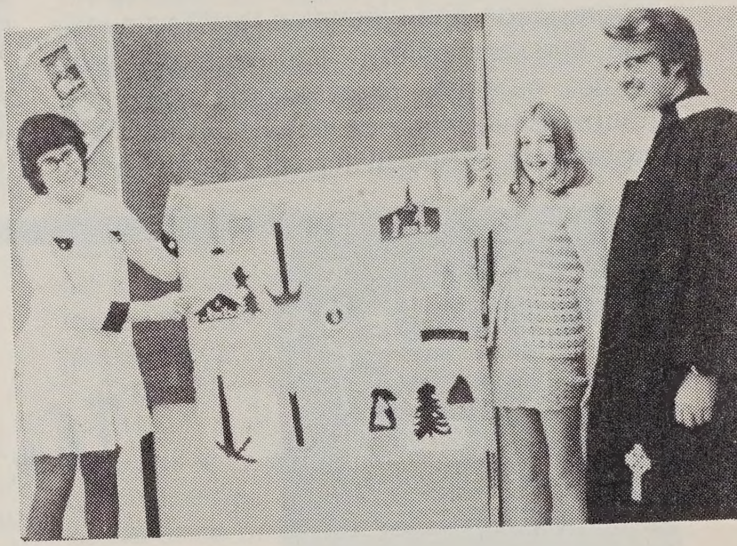
In observing creation of the church campus, it would seem the most important consideration is flexability. Looking to the future, there is a certain vagueness, but the most outstanding element is seemingly unlimited possibilities that are imagined with enthusiasm. Some of the future plans are unique . . . others are the adaption to a new situation of more established patterns.

A great deal of what is now being done is based on potential. Mr. Gellatly enthusiastically explains statistics and then somewhat conservatively estimates the eventual congregation could be about 1,000 members. Right now, the community is just getting started and there are about 1,000 families living there. Congregations are presently meeting in schools, a fact which is perhaps limiting. Margaret Balderston explains that the present task is to "get the impression

Margaret Balderston Looks Over Scenes Familiar To Erin Mills Congregation.







across that the church is not a building, but people working and worshipping together." Miss Balderston explains that there has been a reluctance to make a commitment before there is a building. There are presently 25 families in the congregation, mostly with Presbyterian background.

While the churches wait for stage one of their campus to be completed, they presently meet in schools. The schools in the district, including the separate school, are community schools meaning facilities are available to the public or groups for use after school hours. Thus on one evening during the week, the Presbyterian congregation has extensive facilities available and are able to initiate many programs: musical, recreational, children's groups, Bible study or lecture series. One opportunity, although still very much on the drawing board, is in the producing of programs for cable television.

Within the church campus concept, it is definately the future potential that is exciting. "There are tremendous possibilities for children's programs for outreach" says Miss Balderston, "with eventual weekday programming." One such eventual program will be the use of schools scattered throughout the community as meeting places, so that the church school will have many locations taking place on any day.

All the plans for the area, whether by churches, organizations, developers, or citizens' group, stress the "community", and so whatever does evolve with the church campus, the recurring theme will be "the church in the community."

A whole new town is being designed. A whole new concept is being explored. A whole new imaginative program for the church is just likely to emerge. LMP

This 'n' That

Studies

What are values? How can you define yours? Can you give them to your children?

In a unit of study in "Enquiry" (March-May 1974) Bible Studies for the Laity, Margaret MacNaughton* helps adults answer these questions. The Title of the Unit is "**The Child of Today and the World of Tomorrow**".

The purpose of the unit is:

1. To help you to identify some of your values in relation to environment, change, heritage, work and play.
2. To help you to search the Scriptures to discover some of the values in the Judeo-Christian tradition that have influenced you.
3. To help you to consider how best to assist children in their task of developing their value systems.

This would be a particularly valuable study to use in a group of parents struggling with the responsibilities of bringing their children up in the Christian Faith. The check lists and other exercises in identifying values will involve the total group and hopefully be "an invaluable way of relating the Bible to everyday living."

Groups interested in this unit of study may secure the March-May copy of Enquiry (75c.) from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J7 or W.M.S. Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

* *Miss Margaret MacNaughton, Secretary for Preschool Resources and Teacher/Parent Education Program Agency, The United Presbyterian Church in the U.S.A., is from Briercrest, Saskatchewan. She was ordained as a minister in Philadelphia on September 23, 1973. She worked in Canada as a Regional Secretary and as Girls' Work Secretary from 1951 to 1959 after graduating from the combined Arts and Deaconess course in 1949 in Toronto.*

Books

What is Glad Tidings doing writing a series of book reports on cookbooks? We're answering the request from our readers for us to share good recipes. Looking into this we find there are some excellent Canadian recipes available that accent provincial flavour. Every once in a while you need a new cookbook to get you interested in creative cooking again. These books, featuring every province in Canada, are just the thing to spark that interest.

MENNONITE TREASURY OF RECIPES

Available from Derksen Printers
Steinbach, Manitoba $4.00

This cookbook is well organized and friendly. It has categories such as "Bread and Rolls", "Salads and Dressings", "Meat, Poultry and Fish", "Cookies and Dainties" all clearly marked with colourful dividers. Small additions such as the prayer at the beginning make the reader feel she is meeting a delightful Manitoba Mennonite housewife who will dish up some tasty "Reschki" to be dunked in your coffee.

The first category in this treasury is called "Mennonite Dishes". Did you know that "Zwieback" means "two bake" in High German? Zwieback is similar to bread but rich in butter—a two-tiered delicacy. Our Mennonite housewife will tell us the secrets of "Perishky", "Zuckernuesse" or "Braune Pfefferkuchen" all gourmet delights from Manitoba.

Perhaps for lunch you would like the delicious "Ukranian Borsch." Blend carrots, cabbage, potatoes into a thick soup and enjoy a filling meal for a cold winter's day.

The "Low Calorie" is a section for those who wish to stay slim, without sacrificing tasty menus. Try the recipe for low calorie pot roast, or fried chicken, then top off the meal with apricot bavarian. Doesn't sound like a starvation diet to me.

Completing this cookbook is a "Quantity Cooking" section. One of the Mennonite customs is to gather in large numbers and dine together, when possible. Planning a conference or large gathering? Here is all the help you need—complete menus and the recipes to make large quantities.

There are spaces for notes at the end of most sections, making this a functional book.

As a gift or as an addition to your own kitchen collection, this book is a treasure.

Coming Events

Adult Groups in the Synodicals of Quebec and Eastern Ontario; Toronto and Kingston; Hamilton and London: Reserve the dates—April 25-27, 1975 for the Biennial Adult Conference to be held in St. Catharines, Ontario.

Cinema

It is not easy to review films for Glad Tidings these days. At least the reviewing is not so difficult, it is the selection that presents a problem. For more than two weeks now, I have scanned the entertainment columns of the Toronto papers. There are dozens of theatres with dozens of titles. Titles that range from cryptic one-worders that tell you nothing, to two-liners that tell you everything (or purport to do so). Titles and pictures that would make most people blush a few years ago. And there is at least part of the problem. You just can't tell from the advertisements what the picture will be like. My experience is that those that appear to be most lurid and explicit are never quite as much so and the supposedly family picture often carries some quite shocking or distasteful sections. The ads, or one review, are simply not enough. You really need to have read two or three quite extensive reviews. And there I think is one of the reasons why the film industry is having such a difficult time. People just aren't prepared either to take that much trouble in selecting films or to spend the money and run the risk on an unknown and unreliable product.

And that brings me to this review. After a lot of consideration, I selected 'Kamouraska'. It is a Canadian film that has won several awards. Everything seemed to point to a quality film worthy of commendation to you. And so I went. My reaction is negative. It is beautifully filmed with many excellent scenes of the lower St. Lawrence area of Quebec, the dress and life is of that area a century ago. The story is one of a tragic marriage, an impossible love affair that results in murder and ends in misery. Now, that may be life-but it really doesn't to my mind spell entertainment. Included are scenes of a brutal rape, a murder in terrible gory and explicit detail, snatches of male and female nudity. I found the whole film to be heavy and depressing. You see, then, my dilemma . . . and one that really faces all of us. Somehow, if films are to remain the viable form of entertainment that I believe they can and should be, then somehow the public has to express its frustration with the present situation. I don't know what they are doing in your local theatre, but if you don't like it, let the manager know and the theatre chain (if it's part of one). And then support him when something good comes-let's hope it comes soon and often.

Harry Crawford

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Salvacion -- Si Revolucion -- No

by VERN ROSSMAN*

This was the headline in a church paper in a Latin American country: Salvation—Yes, Revolution—No. The headline dramatizes the growing polarization among Latin American Christians, within both the Catholic and Protestant churches.

This polarization emerged clearly in the deliberations of forty Latin American communicators who, in a conference sponsored partly by Intermedia, came together in August at Chaclacayo, Peru.

A delegate from Chile, which at that time had a socialist government, implied that to be a Christian demands in this day in Latin America that one be a socialist, contending for the political liberation of the people. A Brazilian countered that when he speaks of liberation he means the new life of man in Christ, which is not a political thing.

Seemingly, these two views of Christianity cannot be reconciled; and these are viewpoints which also polarize Christians in North America.

On the one hand are those who believe that all change begins with individual conversion, after which the individual seeks to save others and to work for social betterment.

On the other hand are those who contend that social justice and social structural change—even revolution—are the demands of God in Christ and the proper fulfillment of Christian love in society.

But are these viewpoints actually so deeply opposed? For the moment, let's eliminate the small minority of Christians at the far extremes—those who believe individual salvation of souls is the totality of the Gospel, and those secularized Christians who fight for a structural social change but really don't have much interest in individual conversion.

Let's talk about the great majority of Christians. In this case there is a way of stating the matter which can bring us together.

In Peru, we noted that all of us, Christian socialist and pietist alike, could agree with the following statement:

> "The message of the Gospel is a message of Salvation for all men and all of the man, neither only his body or only his soul. We must liberate the oppressed from his slavery and release the oppressor from his condition as oppressor.
>
> "The conversion that draws man near to God is liberation from his slavery both to interior and exterior evil as in the teachings of the Apostle Paul. (Col. 2:9, Rom. 8:19)."

Once we agree that both of these truths are essential to the Biblical faith, we may still disagree with one another on the sources of social evil and the cure, but we can stay in fellowship and communication.

This is of vital importance because it is as we wrestle with our differences as brothers and sisters that the Holy Spirit can reach our hearts and minds with fuller truth.

One of the problems for North American Christians—and let's admit it and get it out on the table—is caused when our African and Latin American brothers and sisters speak of Christian socialism.

The word socialism to us in North America usually suggests the political repression of civil liberties and stultifying bureaucracy which we see in the Soviet Union.

This is not what the Third World Christian socialists mean. They don't want the Soviet system any more than we do. They seem to be yearning more toward a democratic socialism like Sweden's.

They often reject the systems of all the powerful nations—Russia, China, the United States. They want to find their own way. They reject capitalism because they see it in their countries as control of the resources and industry, which should belong to everyone, by a rich minority who use their wealth and power to their own benefit and without regard for the poverty and suffering of the great majority.

On the wall of our hotel in Lima was a poster which proclaimed, "We do not want either the selfishness and wastefulness of capitalism, or the bureaucratization and oppression of Soviet Russia."

When one visits the vast slums of unemployed people living in hunger and disease, without hope, around the great cities of Latin America, it is hard not to be sympathetic with their rejection of the system which keeps a few wealthy people in power at the expense of the vast majority. And it is easy to understand their resentment of American corporations which are producing TV receivers, refrigerators and Coca Cola in countries which need land reform and jobs for the masses, a way up and out for the poor.

It is not surprising that Christians living in the midst of a real class struggle should be attracted to the Marxist interpretation of history, even though they know full liberation is much more than political and economic.

In the midst of such suffering, any change seems better than no change. Yet, sadly, their pietist fellow Christians call them communists and consider them betrayers of the faith.

The principle which can reunite all Christians, stated by the communicators in Peru, is also affirmed in the Bangkok Conference report, from the famous "Salvation Today" meeting of the world Christian leaders last year:

> "The salvation which Christ brought, and in which we participate, offers a comprehensive wholeness in this divided life. We understand salvation as newness of life—the unfolding of true humanity in the fulness of God (Col. 2:9). As evil works both in personal life and in exploitative social structures which humiliate humankind, so God's justice manifests itself both in the justification of the sinner and in social and political justice."

We speak now of the total liberation of the whole person, from sin within and from poverty, illness, ignorance, political and economic oppression and any other force within or without which holds us in bondage and prevents us from having the abundant life Christ came to bring.

The Peru and Bangkok statements offer the possibility of the real reconciliation of all Christians and the possibility of a fresh deep dialogue on where to go from here towards the full liberation of all mankind which God intends as our heritage.

* *Intermedia is the Christian communications arm of North American churches under the Division of Overseas Ministries of the National Council of Churches. Vern Rossman is the director of Intermedia.*

ESCAPE

A Story That Could Have Been True

by JEAN E. SONNENFELD

The drunken voices interrupted Kyonghi's studying. "In North Korea everyone has a job—and a good one, too. They aren't turned away at the labour exchange the way we are here in Japan."

"And every family has a whole apartment to itself. They don't all have to crowd into one room like pigs in a sty."

Kyonghi was annoyed. How could she pass the test tomorrow if the noise prevented her from studying? It was hard enough being one of the few girls in the mathematics course at the university.

Her brother and his friend sensed that she was staring at them. "What good will all your studying do you, Kyonghi?" taunted Changsik. "No Korean can get ahead in Japan. Get rid of your misguided Christian ideals and join us Communists. We'll build you a better world."

Kyonghi bit her tongue to keep from retorting. She knew that her mother had wanted to send Changsik to university, instead of herself. She glared angrily at Changsik and his friend, sitting at the low table in the middle of the room. Their sake cups had been emptied many times, and now their faces were flushed and their eyes were glazed. In the morning they would appear so unsteady that the labour exchange would pass them over again in favour of more promising workers.

She looked regretfully at her mother. Omi was sitting silently in the corner sewing, as always. Kyonghi thought: "That is what Changsik wants to get away from. How can Omi wear her Korean dress proudly when life in Japan means nothing more than sewing buttons on shirts for a few yen a day?" Bitterly she reminded herself that her mother was ruining her eyes in order to send her to university. She picked up her textbook once more and tried to concentrate.

The next morning Kyonghi was relieved when the test was over. "Congratulations, Hanako, second in the class again!"

Kyonghi looked up when she heard the familiar voice speak her Japanese name. Her eyes sparkled as she answered, "Second only to you, Tadao."

"Come on, let's celebrate over a cup of coffee," suggested Tadao, leading the way to the tiny coffee house.

Eagerly Kyonghi settled herself at the small table across from him. "You look tired again, Hanako," remarked Tadao solicitously. "You don't need to study so hard."

Kyonghi protested. How could she tell Tadao that Koreans had to work twice as hard as the Japanese students merely to prove they were half as good? Even Tadao had no inkling that she was one of the despised Koreans born in Japan but unable to obtain Japanese citizenship.

Tadao was talking again. "This is a week of successes, Hanako. Yesterday Hitachi accepted me. As soon as I graduate next spring I can start working for one of the greatest corporations in Japan. Do you realize that Hitachi products are taking over world markets? It makes you proud to be Japanese, doesn't it."

Kyonghi was silent. What right had a Korean to be glad that Japan was becoming so powerful again? She thought of her mother whose family had lost their lands in

Korea to the Japanese. When her father had been transported to Japan during World War II to work in the coal mines, her mother had gone with him. After tuberculosis, the scourge of the mines had claimed her father's life; her mother had become the sole support of the family.

Kyonghi smiled weakly. "You're lucky to have a good job to look forward to. You'll be secure with Hitachi for the rest of your life."

"You don't sound overjoyed," observed Tadao.

Kyonghi thought, "No Korean would get a good job like that with Hitachi."

Tadao continued, "You need cheering up Hanako. You're too serious. Let's meet next Sunday morning and go for a walk in Meiji Park. We can have lunch together and sit on the grass and just enjoy each other."

"Make it after lunch, Tadao. I go to church in the morning with my mother."

"Church! I had forgotten you were a Christian. Look, I want to get to know you better. Why don't I go to church with you and your mother?"

Kyonghi panicked. If Tadao went to her Korean church with her, he would discover her secret. Much as she loved her Christian faith, she could not bear to have Tadao reject her.

"Not this Sunday," she stammered. "My mother has an appointment afterward. I just remembered, I have to go with her."

"What an old-fashioned devoted daughter you are!" smiled Tadao. "What about next week?"

Kyonghi could not think of an excuse. Next week would take care of itself.

"Hanako, I want to know all about you because I love you and I want to marry you."

Kyonghi's heart leaped. Marriage to Tadao would mean an escape from her Korean status. But what would her mother think of her marrying a Japanese, especially one who was not even a Christian? And would Tadao still love her if he discovered she was a Korean?

Tadao continued: "We don't need go-betweens to arrange a wedding for us in the modern Japan. Surely your mother could agree to that."

Kyonghi still hesitated. "I love you too, but . . . we'll see."

Tadao sighed. "Putting things off again. It takes a patient man to love you."

When Kyonghi arrived home that night her mother was still sitting in her corner sewing. "You look excited, Kyonghi. You must find your studies interesting. I'm glad I can send you to university."

Kyonghi did not know what to say.

"Kyonghi, come and sit by me. I have news that should make you happy. I've been consulting with our pastor about a husband for you. Today he told me he has found a fine young man who is both a Korean and a Christian. Next week we will go together to meet his family . . . what's the matter dear?"

Kyonghi's face had turned pale.

Omi went on reassuringly, "Every girl is a little frightened when her parents find her a husband. But these are modern times. If you don't like the young man enough you won't have to marry him, the way a girl had to when I was your age. But it isn't easy to find a kind husband for you who is both a Korean and a Christian."

"Thank you, Omi," was all Kyonghi could say before she crept off to bed.

Kyonghi tossed and turned all night. By morning she had made her decision. When she met Tadao after class, she was the one who suggested going to the coffee house. Eagerly Tadao accompanied her.

"Well?" he inquired, once they were seated at the small table. "I still want to marry you, Hanako."

"Yes, Tadao, yes," she whispered excitedly. "As soon as possible. Can we elope like up-to-the-minute modern Japanese?"

Tadao was startled. "Without even meeting each other's families? What kind of filial devotion is that, from a girl who loves her mother so?"

Kyonghi flushed. She would face the consequences later.

"Agreed," exclaimed Tadao. "If my Hanako will marry me, why don't we go to the ward office tomorrow between classes, and come back married."

Kyonghi hardly knew what happened during the rest of her classes that day. When she arrived home in the afternoon she was surprised to find her mother in her good Korean dress, ready to go out.

"Come with me, Kyonghi," Omi requested. "I have some shopping to do at Daimaru, and you could help me carry my bundles. There's no use asking your brother to help me. He didn't work again today. He's been sleeping all afternoon. I suppose he'll drink all night again with his good-for-nothing friends."

Kyonghi felt a lump in her throat. She realized that after tomorrow she would not be able to help Omi any more either. Poor Omi, who had sacrificed so much for her sake!

At Daimaru department store Kyonghi obediently followed Omi about, helping her through the crowds. Was she overly sensitive today, or were those looks people gave her mother and her Korean dress really contemptuous?

Omi stopped in the china department, trying to decide on a new teapot to replace the old cracked one. Suddenly Kyonghi's eyes widened in horror. Striding down the aisle was Tadao. Just then Omi called her to discuss her choice. How could Tadao help but see her with her mother?

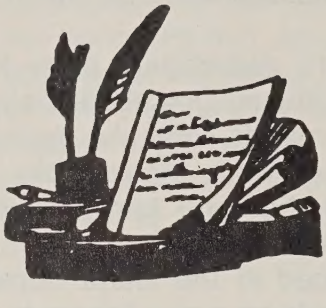
Kyonghi bent her head to talk to Omi just as Tadao approached. He stared at Kyonghi and at her mother, quickly taking in the similar features and the Korean clothing. He walked straight on, no glimmer of recognition in his angry face.

Kyonghi gazed after him. A tear trickled down her cheek. Omi was chirping, "You'll need a teapot, too, in your new home."

Announcing....

ANNUAL
COUNCIL

Ewart College, Toronto
Week of May 27, 1974
"Forward—Widening Our Vision"



Letters to the Editor

A word of praise for the February issue of Glad Tidings—there is meat within its pages. I appreciate the broad spectrum of your coverage. "God—In Action To-day" provides excellent material for group study. This we need at W.M.S., Presbyterial and Synodical levels.

(Mrs.) Isabel Macdonald
Thunder Bay, Ontario

. . . I enjoy "Glad Tidings", which I have taken and read for many years. It has a real fund of missionary information from all over the world and my regret is that it cannot be read more throughout the whole Church. Believe me, we do try, but find it very discouraging as so few seem to be at all interested in Missions nowadays.

M. E. Mitchell
Vancouver, B.C.

At the recent annual meeting of the Waterloo-Wellington Presbyterial I was directed to commend you for presenting a very much improved magazine.

When the Glad Tidings Secretary gave her report there were so many favourable comments from the members present that our president asked if it was their wish to convey these remarks to you and this was passed unaminously.

Some of the members said "More interesting;" "more informative;" "more with the spirit of the times;" and "more challenging to WMS women."

Congratulations on doing a very good job from the Waterloo-Wellington Presbyterial.

(Mrs.) Margaret Griesbach
Secretary
Waterloo-Wellington Presbyterial

Our members like short poems in the Glad Tidings, also news of what other groups are doing.

We have also used the plays and programs from the Glad Tidings which is a great help to those members who are nervous about getting up a program.

Mrs. L. S. McDonald
Creiff WMS, Puslinch, Ontario

Snatches from letters answering January's editorial:

Personally I am well satisfied with the name. I feel it is all embracing and covers news—home and abroad.

I commend you upon contents of the Glad Tidings each month and way it is presented. There is good coverage with lots of information.

Thanking you and wishing you Happiness and Success.

(Mrs.) Mabel Rawson
Grove City, Ohio

This evening I was reading your Editorial in the January issue. There I noted your questioning about a possible new name. Would a new name make a difference?

Mrs. Lereine Ballantyne and Miss Helen Mackintosh were at the helm, when I was Editor of the Record. In those days a problem they faced was the format.

When I was appointed Editor in 1946, you will note the Record was small—and our circulation around 22,000. There were some hundreds of individual subscribers—but the magazine went out in bundles to congregations. If you have an old copy of the Record, its size was slightly larger than Glad Tidings.

We decided to change the format and after experimentation, brought it to its present format. As you know, although we increased the price and mailed the Record direct to each home, in a short period we reached over 80,000 subscribers.

I would not suggest that you make Glad Tidings the same size as the Record, but I remember that some of the Women's religious magazines had varied and attractive formats.

Please do not regard this as an intrusion, but after reading the January Editorial, I felt you could also consider the format, which you possibly have done.

John M. McNab
Toronto, Ontario

Following is a sampling of the comments obtained which seemed to reflect the concensus of the subscribers present who actually read their copies. It might be of interest to know that our W.M.S. members are largely representative of the "over 50" and mostly "over 60" age group.

The Title: outdated, unappealing

— possible titles suggested: "Good News" and "Beyond Ourselves"

The Content:

— dull reading; would not attract "outsiders"

— "Names" generally meaningless

— read because of conviction and belief in missions not because of the content appeal

— even poor bedtime reading

— enjoy the Record more

In forwarding this letter, may I assure you that our group is desirous of supporting your effort and hope that somehow our comments can be accepted as constructive criticism. Certainly, we recognized our own inabilities to provide alternative ideas and suggestions.

(Mrs.) Claudine Wallace
Richmond Hill, Ontario

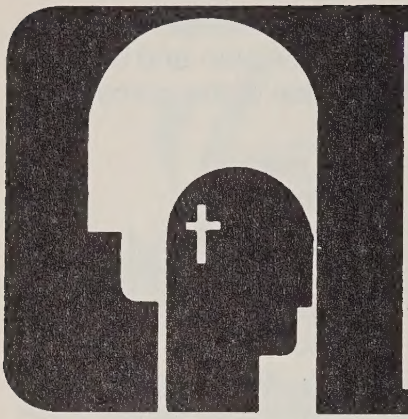
I would not change the name of "Glad Tidings." Please keep it the same. The magazine has been improving steadily in interest lately. Do not worry about the drop in the number who subscribe to it. It is that restless crowd who is weary of reading magazines.

(Miss) M.P.M. Henry
and
(Mrs.) G. McNeill
Victoria, B.C.

I read the editorial in the January issue with great interest, especially the comment about "almost totally private readership . . . being found largely within WMS groups". I wish that the Glad Tidings secretaries in the auxiliaries would canvass the congregations for subscriptions, and attempt a real promotional job.

. . . In a long-winded way I am trying to suggest that Glad Tidings itself should hit the auxiliaries over the head with suggestions as to how to sell subscriptions to the whole congregation. Changing the name is only one of the things that needs to be done to help promote a very good little magazine—and I have no ideas for a new name!

(Mrs.) Jean E. Sonnenfeld
Windsor, Ontario



a small reflection

by agnes pierce

Sunrise Tomorrow

"When morning was come Jesus stood on the shore" John 21:4

There has always been a peculiar charm about a sunrise. Did you ever, perhaps on a holiday or camping trip, go to a high hill before the sun had risen and see the earth spread out before you? It looked so deep, so still, so expectant and eager for the new dawn. Then you noticed the first gleam of light over the horizon pushing the shadows back—a new day was dawning. The grass glistened in its fresh dew and birds started to hop on the tree tops. New ambitions seemed to rise within you.

Many songs have been written about a sunrise. And what a beautiful sunrise it must have been on the first resurrection morning! With hurrying feet, joyful steps, happy hearts, lightened thoughts and smiling faces, the women, first at the sepulchre, hastened to tell the disciples and Peter the good news, "He is Risen."

Sunsets perhaps inspire poetic thought, but a sunrise has a different beauty. It could be that some have not seen enough sunrises to enjoy their beauty, but what a wonder when darkness gives way to light and the mystery of a new day is born.

People who have been very ill, having spent a restless night, often talk about a new day. Many times, when I was in the hospital, I watched through the early hours for the new day. From my window overlooking a tiny lake I could see a new gleam was on the water as darkness disappeared. I now understand why our Pilgrim Fathers called everyone to worship at sunrise.

It is the feeling among many throughout the world that we live in the night of the world's history. Great wickedness throughout the whole earth continues, even increases. Perplexity, wars, distress of nations. Need I mention wild fightings, daring nudity, cruel actions and a thousand other things that are around us?

The secular world is looking for a Sunrise. The world is plagued by aggression. There is a changed attitude towards the Bible as the infallible Word of God, and the result is lawlessness all around us.

The political world needs a Sunrise. Who can really improve conditions, please the people today, and bring in an order that can satisfy?

The natural world needs a Sunrise. It's a world of cruel destroying. Animals face extinction, and nature is on the edge of unrecoverable imbalance that threatens the continuance of life.

The spiritual world needs a Sunrise. Many are turning from the old truths. So you question "What can we do?" The prophet Joel said "Rend your heart and not your garment and turn unto the Lord your God." Jesus said "Pray ye therefore that labourers may be sent in to harvest." Few answer the call of God.

For the Christian there is a Sunrise. Mary found that when she went early to the sepulchre. There had been a great earthquake . . . clouds had covered the sun only a few hours before. The great upheaval caused the veil of the temple to be rent. Jews feared, Pilot's sentence haunted him, Romans who were watching the grave were struck to the ground, and with the mystery of it all Judas hanged himself.

But the glorious morning appeared! Yes, a Risen Christ will greet every Christian. "Now is Christ risen from the dead and become the first fruits of them that slept." (1 Cor. 15:20) If Christ had not risen, Christianity would not be better, not have any more to offer than the Buddhism, Moslemism, Hinduism, or any religion. But in the morning, Jesus stood on the shore and welcomed the disciples after the long dark night. So will He welcome you and I.

Let me quote you a verse of a much-loved solo:

When I shall come to the end of my way,
When I shall rest at the close of the day,
When "Welcome Home" I shall hear Jesus say,
That will be Sunrise for me.

May I wish you all the peace and joy of the first Easter morning this coming Easter season.

NEWS

6 Protestant Clergymen Are Jailed In Korea

Seoul (EP)--Six Protestant clergymen, five Presbyterians and a Methodist, were found guilty here of illegal criticisms of the South Korean constitution.

Four of the men were sentenced to 15 years in prison. Two received 10 year terms.

They were judged guilty by a special court martial panel set up by the Defense Military as part of a crackdown against critics of the government of President Park Chung Hee.

President Park recently banned all criticism of a 1972 constitution which makes him a virtual dictator. He took action in the face of growing student and church protests to his one-man rule.

British Evangelicals to Launch 'Power 1974' Campaign at Easter

London (EP)—Power 1974, a year-long program of evangelism concentrating on local activities, will begin in Britain at Easter.

Coordinated by the Evangelical Alliance, the program will be conducted in four phases—a "time of preparation" for individual church members, a three-month period of summer evangelism, a period of examing the effectiveness of church structures, and a period of local outreach to the whole community.

In preparation for the first phase, 2,000 Power Packs are being assembled. Each will include a Bible study book prepared by the Rev. Tom Houston of the British and Foreign Bible Society and a Today's

English Version of the Gospel of John, published jointly by the Bible Society and Fontana.

Over a thousand people have already become Power partners, 300 have enrolled as prayer supporters, and others have volunteered for programs in their church or area.

Bible Society Reports 1,526 'Dialects' Now Exist

New York (EP)—Bible Societies and other groups published Scriptures in 27 languages and dialects in 1973, bringing the total "Scripture language count" to 1,526.

Complete books of the Bible were published in 25 languages or dialects, ranging from Achual (spoken in Peru) to Jakurr (spoken in Nigeria), according to a report by the American Bible Society here.

The 26th new language was reported to be "Kewa:West," a dialect spoken in Australia. It was used in a translation of the New Testament.

The Scripture statistics were compiled by the United Bible Societies, a worldwide fellowship of 56 national Bible Societies, one of which is the Canadian Bible Society. The United Bible Societies work in more than 150 countries and territories.

23,024 In Baptist Sunday School

Hammond, Indiana (EP)—A new world record Sunday School attendance of 23,024 was set by the First Baptist Church of Hammond, Indiana, according to the pastor, Dr. Jack Hyles. At least 1,000 were turned away when every facility was filled to overflowing on the pre-Christmas Sunday.

A total of 14 services were conducted during the day on this "20,000 Sunday," as people from every section of Hammond and the surrounding area attended—many of whom were brought to the church by the church's fleet of buses.

The First Baptist Church of Hammond, Indiana which had already earned the title of "The World's Largest Sunday School," surpassed its goal of 20,000 in spite of a driving snowstorm. The average attendance for the fall and winter months of 1973 has been 13,000.

According to Pastor Hyles, the attendance effort was "to show the world that large masses of people still can be brought together around common faith in the Bible as the Word of God." Registered conversions totalled nearly 2,000 on this record Sunday. The Baptist believed it was the first Sunday School to attain such a goal since the New Testament church began.

Skylab Crew Found Spiritual Lift In Flight

Space Center, Houston, Texas (EP)—Skylab 3's astronauts felt changes of "almost a spiritual nature" in their views of themselves, of other humans and of the possibility of life existing elsewhere in the universe, they radioed to earth.

The changes in attitude came from orbiting the earth and viewing the panorama of the globe continually, with the sun and the stars beyond.

Gerald P. Carr, William R. Pogue and Edward G. Gibson all agreed on the phenomenon.

The long space flight had given him a more "humanistic view toward other people and toward himself," Pogue declared.

"I now have a new orientation . . . of almost a spiritual nature," he added. "My attitude toward life and toward my family is going to change."

Carr said that people in highly technical work tend to "move along with blinders on."

"I think this mission is going to . . . increase my awareness . . . of what else is going on besides what I'm doing," he said.

The testimonials were reminiscent of James Irwin's declarations following

Apollo 15's trip to the moon. Irwin said he felt the presence of God on the moon and has since founded "Highflight," an evangelistic association.

South African Presbyterians Adopt 'Declaration of Faith For Today'

Johannesburg (EP)—Under the chairmanship of a black moderator—the Rt. Rev. James Jolobe—for the first time in history, the annual assembly of the Presbyterian Church of Southern Africa issued a "Declaration of Faith for our Church Today."

Drawn up by the Church's Life and Work Committee, the statement is intended for use in worship. The Rev. Edwin S. Pons, general secretary of the Presbyterian Church of South Africa, said that it "should speak to our own country in these days and proclaim the breaking down of barriers in Christ, Who is Lord of all."

The declaration states:

"We believe in God the Father, Who created all the world, Who will unite all things in Christ, and Who desires all men to live together as brothers in one family.

"We believe in God the Son, who became man, died and rose in triumph, reconciling all the world to God, breaking down every wall that divides men, every barrier of religion, race, culture or class, to create one united humanity. He is the one Lord who has authority over all. He summons both the individual and society, both the Church and the State, to reconciliation, unity, justice and freedom.

"We believe in God the Spirit, Who is the pledge of God's coming Kingdom, Who gives us power to proclaim God's judgment and forgiveness of men and nations, to love and serve all men, to struggle for justice and peace and to summon all the world to recognize God's reign here and now."

In other actions, the Presbyterian Church of Southern Africa assembly declared that there is "no Biblical or theological reason for denying women ordination," and decided by a heavy majority vote to retain membership with the World Council of Churches.

'Archie Bunker'—The Actor is A Staunch Liberal Irish-Catholic

(EP)—The man who plays television's "Archie Bunker" is in real life, an Irish Catholic whose staunch liberal views would probably leave the famed archbigot chauvinist in a cigar-stomping stupor.

When he's not playing Archie, actor Carroll O'Connor said he favors, among other things, amnesty, more clergy involvement in politics, women's liberation, and optional celibacy for priests.

However, the actor expresses keen compassion for Archie. He believes the celebrated bigot is sick and needs help—the kind of help that the churches can offer to save him and others like him.

"Bigotry is a trap, and children are thrown into that trap at a very early age," Mr. O'Connor, 49, said in an interview in the October issue at St. Anthony Messenger, published in Cincinnati, Ohio.

The actor agrees with the view that Archie Bunker represents the "trapped American"—the American who from childhood has assimilated many false values and biases from a cultural history he doesn't understand.

A person's bigoted notions are smuggled into his mind in his formative years "by a loving father or mother," Mr. O'Connor said. "It's a trap encased in love. You're trapped by any ideas instilled at a formative time of your life. When these ideas come with parental love, the love makes them indelible."

The Choice Of The Cross

From The Devil to Pay

Hard it is, very hard,
To travel up the slow and stony road
To Calvary, to redeem mankind; far better
To make but one resplendent miracle,
Lean through the cloud, lift the right hand of power
And with a sudden lightning smite the world perfect.
Yet this was not God's way, Who had the power,
But set it by, choosing the cross, the thorn,
The sorrowful wounds. Something there is, perhaps,
That power destroys in passing, something supreme,
To whose great value in the eyes of God
That cross, that thorn, and those five wounds bear witness.

Dorothy L. Sayers

wms highlights

Niagara Presbyterial

Meditation, Reflection, Celebration and Dedication were the elements of the annual meeting held in Niagara Falls. Bible study groups on "Christ's encounters with women" were the meditation, reports of a successful year were given in reflection, Communion, dispensed by Rev. Gordon Hastings, was the time of celebration, and dedication of all present was conducted in a service by Mrs. Gordon Whitton. "Liberation for women in the West Indies" was the topic of guest speakers Rev. and Mrs. Geoffrey Johnson.

Calgary Presbyterial

In spite of cold weather, the two day annual meeting held in Calgary with the theme "Lead on, O King Eternal" was well attended. In presenting departmental reports, the secretaries "paraded" with banners, Women's Lib fashion, with a "reporter" interviewing them to bring out the highlights and so give information.

Brockville Presbyterial

A worship with a Communion service opened the annual meeting held in Brockville, with guest Rev. D. Mawhinney. It was noted that "splendid" reports of progress were given at these meetings.

Puce

The Jessie Linton Auxiliary is now in existence. The Women's Missionary Society of St. Andrew's Church has named their auxiliary after the woman who was instrumental in forming their group in 1903.

Lanark and Renfrew Presbyterial

"For the Healing of Nations" was the theme of the annual meeting held in Arnprior at which Mrs. J.M. Burnett challenged the Society to use their talents. A slide presentation was given to focus attention on the needs of others throughout the world.

Sarnia Presbyterial

A discussion exploring social problems was a feature at the annual meeting held in Corunna. Jerry Danic of the Addiction Research Foundation, Dr. Lucy Duncan, Medical Health Officer for Lambton, Corporal Boeckner, Ontario Provincial Police, Mrs. Irene Needhan, psychologist and Mrs. Ann Campbell, social worker, formed a most competent panel able to discuss a wide range of topics and answer questions. Pursuing the theme "Who is my neighbour?", a skit with a cast of various community members presented a statement of the role in community each could play.

Sooke WMS

Enjoying the India study last year, the WMS decided to share their studies and project, and so the Church School was able to participate. A visit by Dr. Mary Roberts who spent many years in India was one of the highlights, along with an India luncheon for the teachers and the making of an India scrapbook to give the children. Colour and interest was added to the project by costumes and articles from India.

On the 14th floor of a senior citizens' apartment house in Scarborough, a Life Member of the W.M.S. gathers together several ladies and inspires them to mission work. Mrs. Mary McQuarrie, with her assistant, Mrs. Minnie Atherpon, spur busy fingers to complete the task of making a practical contribution to Mission . . . all sorts of handmade items. Above, Mrs. McQuarrie is pictured with the many items that went to such places as Hamilton Inner City Work, Winnipeg Flora House, Labrador, Verdun Day Care Centre, Armagh Home, Toronto confined senior citizens, Kenora Fellowship House, H.M.M. School, India. Many letters were received expressing the thought "What a lovely feeling it gave us to know that you were remembering us."

Kingston Presbyterial

During an interesting and busy day, the annual meeting was held in Trenton. Enjoying fellowship, the membership attended to various business matters, then centred their thoughts on "A New Opportunity in Mission" as Miss Pat Hanna spoke on the theme.

Ottawa Presbyterial

"Love in Action" became more than a theme at the Annual meeting held in Ottawa. After hearing Rev. Gordon Williams speak of the plight of the Indian people, the members gathered sent a telegram to Premier Robert Bourassa to express concern for the native people, and protest the continuance of the James Bay Project. Further action has been planned through the distribution of clothing in the James Bay area.

Maitland Presbyterial

Workshops presenting new and novel methods of study were a feature of the annual meeting held in Wingham. The workshops for various aspects of work were conducted by Mary Lou Funston, Jean Gardiner and Evelyn Murdoch, resource personnel. Rev. R. H. Armstrong addressed the gathering on the change in church and mission work. Reports revealed a wide range of concern and involvement among the groups represented.

In Remembrance

Mrs. Henry Sayers
Knox, Acton

Miss Edith B. Neill
St. Andrew's, Arnprior

Mrs. A. H. Gordon
Presbyterian, Atwood

Mrs. W. J. A. Erwin
Alexandra, Brantford

Mrs. Winnie McCutcheon
Central, (Galt) Cambridge

Mrs. Jean Hoyles
St. Andrew's, Dresden

Mrs. Alex Fraser
St. Andrew's, Kitchener

Miss Mary MacLeod
Presbyterian, Lucknow

Mrs. Fred Forbes
St. Andrew's Presbyterian Home, Montreal

Mrs. Wm. Hunter
Ephraim Scott Memorial, Montreal

Mrs. Harry McEachern
St. Andrew's, Mount Forest

Mrs. Elles (Pearl) Dillman
St. Andrew's, Newmarket

Mrs. Jessie Johnson
Stamford, Niagara Falls

Mrs. Wm. Stewart
Presbyterian, Riverfield

Mrs. Howard Miskell
Sarnia Presbyterial

Mrs. Lila Corbett
Westminster, Smiths Falls

Mrs. Margaret March
Westminster, Smiths Falls

Miss Margaret Peebles
Westminster, Smiths Falls

Mrs. C. Richardson
Knox, Sooke

Mrs. J. D. McCormack
Glenview, Toronto

Mrs. D. R. McIntyre
Bonar—Parkdale, Toronto

Mrs. Margaret Briggs Corkner
Osgoode, Vernon

Mrs. Jennie Moore
St. Andrew's, Victoria

Mrs. M. Currie
Calvin, Winnipeg

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Jesus said unto them: "Who do you say I am?"

And they replied: "You are the escatalogical manifestation of the ground of our being, the kergyma in which we find the ultimate meaning of our interpersonal relationship."

And Jesus said, "What?"

Found on a graffiti wall at St. John's University

GLAD TIDINGS

MAY, 1974

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GLAD TIDINGS
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LAURA M. PLUMMER
EDITOR

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WHERE ARE WE GOING?

Then I recalled what the Lord had said: "John baptised with water, but you will be baptised with the Holy Spirit". God gave them no less a gift than He gave us when we put our trust in the Lord Jesus Christ; then how could I possibly stand in God's way? (Acts 11: 16-17)

"But who am I", Moses said to God, "That I should go to Pharaoh, and that I should bring the Israelites out of Egypt?" God answered, "I am with you". (Exodus 3: 11, 12)

The Bible verses quoted above represent two challenges facing all of us today, when many are asking: "Where do we stand as a Presbyterial and as a Society?" These thoughts are inspired in part by the difficulties encountered by one harassed Nominating Committee Chairman and in part by conversations with people from different groups within the W.M.S. facing different problems. Many groups are searching for their own identity and are unable to see beyond that for the present. Some question the validity of Presbyterial functions and their relevance in the type of women's groups developing within the church today. Maybe this is the moment to stop and ask ourselves; "Where are we going?"

In order to see where we are going, we must first see from where we have come. Many years have gone by in the history of the W.M.S. Countless women, known and unknown, have given years of service to make the Society what it is. Without them we could not have penetrated areas at home and abroad to bring the news of Jesus and His love for all men.

---

by ROSEMARY DORAN

The legacy left us by these women is a zest for God's work and the enthusiasm to become involved in new fields. Here is the first challenge, found in Peter's words, "How can I possibly stand in God's way?" Have we truly sought God's will for our Presbyterial and our Society and if so, are we standing in His way? A motto on the front of a church bulletin says: "Hats off to the past; coats off to the future." Perhaps it is time to take off our coats and decide where we are going. Many new experiments are being tried in the church—the Board of Congregational Life, the Board of World Mission, to name but two. Should we therefore look to experimentation in the life of our Presbyterial and our Society to accommodate those for whom its present form is out-of-date and irrelevant? Consider the words of the Moderator, Dr. Johnston, in the November Glad Tidings:

"One of the grievous weaknesses of the church, at both national and parish level, is that we never seem to find the courage to end something, which, once successful, has now lost its effectiveness and relevancy."

Many will feel that this is rank heresy—especially in the W.M.S.! What was good enough for our grandmothers, is good enough for us. But is it? It is not always enough to perpetuate the past for its own sake. If we feel that the moment for more change within our structure has come, let us go forth with courage and change it. Let us make it a living, vital force and not just another church body kept nominally alive out of a sense of tradition or the feeling that we don't quite know what to do about it anyway. Remember that Moses, Jonah, Peter balked at what God asked them to do, but having sought and accepted God's will, they went ahead and fulfilled it. If it is His will that we make radical changes in our Presbyterial, in our Society, who are we to stand in His way?

If you reject the first challenge, that of change, you must perforce accept the second, which assumes the continuation of things as they are. To do this we must have people willing to serve. When God announced to a startled Moses that he was to lead the Israelites out of Egypt, Moses replied in those words so familiar to us all when it comes to the question of service—"Who . . . me?" This is what we have all said often when asked to serve on committees or whatever. Look further to God's response to Moses—"I am with you". Happily, many people do go as far as this but oh!, how many of us have said: "Who am I that I should go?"

If you want to keep Presbyterial and the W.M.S. alive in their present form, then somewhere, someone must say: "Here am I, use me". Otherwise we flounder on the rock of our apathy and unconcern—and that is to repudiate the work of those who have gone before us and what they stood for. Many things in our Society, which we take for granted, were once innovations and many of our predecessors must also have said in their hearts: "Who . . . me?" But if they had stopped there and lacked the courage and faith to be bold in the service of God, then we should not be here today. Remember Paul, who said, "I can do all things through Christ which strengtheneth me."

Moses and Peter went with God into the unknown venture to which He called them. Let us go with God and see where He will take us, personally or collectively. "Who am I that I should go?" said Moses. "How could I possibly stand in God's way?" said Peter. "Lo, I am with you always, even unto the end of the world," says Jesus. Let us finish with a familiar and well-loved quotation, which seems appropriate, as we stand at this point in our history, uncertain of what the future holds but trusting in God.

"I said to the man, who stood at the gate of the year; 'Give me a light that I may tread safely into the unknown!' And he replied, 'Go out into the darkness and put thine hand into the Hand of God. That shall be to thee better than light and safer than a known way.' So I went forth and, finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East."

TAIWAN
-What Now? What Next?

by TED ELLIS

Take a piece of land less than twice the size of Lake Ontario, push rugged mountains high along its spine and Eastern side, squeeze all of Canada's population onto it, except for five-sixths of Quebec, add a third major language and put it down in the ocean a hundred miles off the South China Coast and you have something very much like Taiwan.

What is this island that has figured so prominently in Dr. Henry Kissinger's talks with Mao Tse-tung and Chou En-lai? How do the people who live here feel? Is it really a 20th Century economic miracle or is it just a refuge for Chiang Kai-shek and others who fled mainland China in 1949? Is it the home of fifteen and a half million people with a right to decide their own future or is it just a pawn in the game of big power politics?

The Economy

Taiwan is well into the transition from a basically agricultural economy to an industrialized one and has one of the most rapidly growing economies in Asia. In 1973 the favourable balance of trade reached an estimated $U.S. 700 million with the electronics industry and textiles leading the way. Over 2,000 factories were built, too.

Agriculture is very intensive. Although only one-fourth of the land area is arable, virtually all of that one-fourth is cultivated and most of it produces two or three crops per year. The land reform program begun in 1949 has been very effective. Now 78% of the farmers wholly own their own land and 12% partly own it.

Population

The tribal people have had a lot of publicity in the Western Christian press. This is natural because the story of their conversion to Christ is exciting quite apart from the fact that the word "aborigine" evokes curiosity and often a genuine desire to help. But in fact, they are only 2% of the population. The other 98% are ethnically Chinese. Ten per cent are Mainlanders who have come from mainland China since the end of World War II. They speak Mandarin Chinese, the National Language, or a regional dialect of it. They hold virtually all the senior positions in both the armed forces and civil service. Premier Chiang Ching-kuo has, however, included a number of Taiwanese in his (1972) cabinet.

The other 88% of the population include 14% who speak Hakka and 74% who speak Taiwanese (officially called "Minnan"). These two "dialects" are older forms of Chinese than Mandarin and all three are mutually unintelligible. All education is in Mandarin, however, so most people under 40 can understand it.

Education

Five years ago the government expanded the six year free education program to nine years. Anyone may send their children to school. Some families, though, need to have their children work, especially at junior high school age. There is tremendous pressure on young people to go to university, but only one-third of the candidates in any one year get into the 24 universities and 76 junior colleges. Many college graduates go overseas for further study . . . over 90% do not come back. They feel that there is a better future for themselves and their families elsewhere, usually in the United States.

Assembly line in one of Taiwan's T.V. factories.

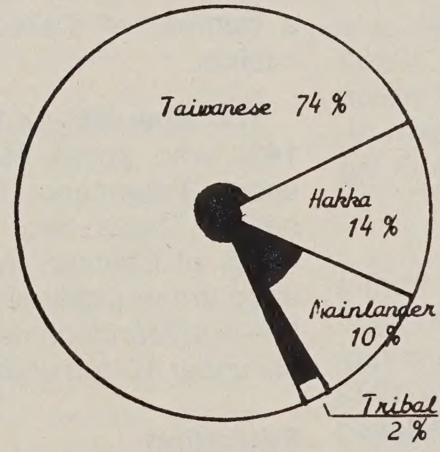
Taiwan Population Profile
(1973)

Total population 15.5 million

43 % under 15 years of age

60 % urban

2.3 % annual increase



	% of population	*% of group Christian (shaded area)*	*Approx. % of protestant missionaries involved*
Taiwanese	*74 %*	*2 %*	*20 %*
Hakka	*14 %*	*0.4 %*	*1 %*
Mainlander	*10 %*	*19 %*	*69 %*
Tribal	*2 %*	*80 %*	*10 %*

Front view of Lungshan Temple, Taipei, from the courtyard where Buddhists make their devotions.

Politics

Political conditions are stable with overwhelming influence held by the ruling Kuomintang (KMT) Party. The constitution was amended to allow President Chiang Kai-shek to be re-elected to a fifth six year term in 1972. He is now 86 and his son Chiang Ching-kuo is Premier. The government is organized in five national branches (Judicial, Legislative, Executive, Control, and Examination—for the Civil Service) incorporating ancient Chinese and Western republican ideas.

Following the admission of the People's Republic of China to the United Nations, many nations broke off diplomatic relations with the Republic of China (Taiwan). At the same time, however, commercial relations with these countries have grown considerably. The armed forces are large and well equipped and there is compulsory military service for all young men. Semi-martial law has been in force for about 20 years and there are restrictions on the press and on unauthorized political activity.

Religion

Ninety-four to ninety-five percent of the population still follow the traditional Chinese folk religion of Taiwan, at least for weddings and funerals. This religion is family centred, is basically animistic and includes a varying mixture of elements from Buddhism, Taoism and Confucianism. In high schools, however, up to 30% of the students claim to have no religion.

Only 4.5% (650,000) of the population is Christian; 55% of these are Protestant (including indigenous churches) and 45% Roman Catholic with the Presbyterian Church of Taiwan being by far the largest Protestant denomination. It has about 70,000 communicant members, a community of 160,000, and is followed by the Assembly Hall, or "Little Flock", with 30,000 communicant members, the True Jesus Church with 20,000 and the Taiwan Baptist Convention (Southern Baptist) with 10,000. Some denominations are still growing, including the Little Flock, True Jesus Church and Taiwan Baptist Convention, but most of them have levelled off or are showing a decline.

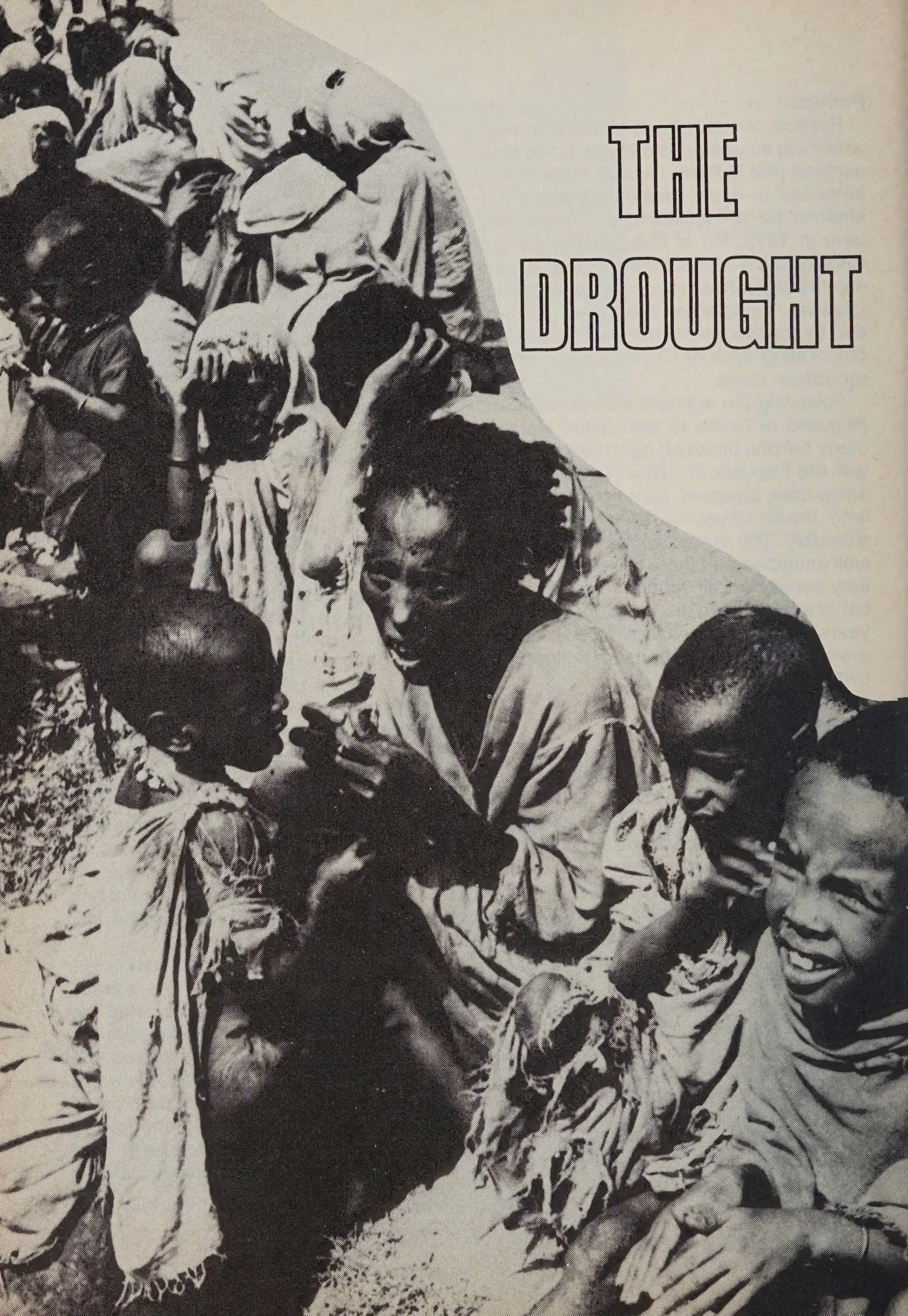
There are 810 Protestant and 875 Roman Catholic missionaries but both regular church members and missionaries are spread very unevenly through the population (see graph). Well over half of the non-institutional Protestant missionaries work in about 40 small, largely mainlander denominations, while only six foreign protestants can speak Hakka with any fluency.

The Future

If Taiwan is left alone there is no doubt at all that she has a viable economy and can stand by herself on the world stage. Her people most definitely do not want to be ruled by Red China. By and large they do not share the pessimism of some foreign news media about their future. Since 1950 the United States has guaranteed Taiwan's integrity against threat of attack from the mainland. A military takeover of either side by the other is most unlikely. But the Chinese are very shrewd politicians. One Englishman with long experience in the Orient said of President Nixon's talks with Chou En-lai, "Unfair; it's like putting a high school boy in the ring with Cassius Clay". So people cannot help but wonder if Mr. Nixon made some long term deal that will betray Taiwan.

Given the question mark that hangs over Taiwan's political future and the spiritual vacuum in many young people, what can Western Christians do? 1. Make sure that your Member of Parliament agrees that Taiwan must be free to decide its own future and must not be made a pawn in any deal with Red China. 2. Pray and give so that Christians in Taiwan will have fresh power from God to meet the spiritual vacuum of this generation.

THE DROUGHT



Ethiopia is a centuries-old Christian kingdom in the highlands of East Africa. The visit of the Queen of Sheba to Jerusalem is recorded in the Old Testament, and the ruling house of Ethiopia is believed to be descended from Meneliki I, the son of King Solomon and the Queen of Sheba. Christianity was introduced in the fourth century by missionaries from Syria and Egypt.

In modern times, Ethiopia was front page news in the world press in the mid-1930's when the country was invaded by Italian armies. Emperor Haile Selassie made a dramatic but unsuccessful plea for international assistance at the League of Nations, predecessor of the United Nations. Forced into exile in England, he returned in 1941 with Ethiopian and British troops to end the five-year Italian occupation.

The government of Ethiopia is a hereditary constitutional monarchy. Although the constitution provides for a Senate and Chamber of Deputies, sovereignty is vested in the Emperor, who has supreme authority and combines the powers and duties of Chief of State and Head of Government.

Emperor Haile Selassie, Africa's elder statesman, is one of the founding fathers of the Organization for African Unity (OAU) which has its headquarters in Addis Ababa, the capital of Ethiopia.

Ethiopia has a population of about 26 million and a land area of 455,000 square miles—nearly 43,000 square miles larger than Ontario. More than 40 different tribes make up the population and although Amharic is the official language, numerous local languages and dialects are spoken. Only about five per cent of the population can read or write.

One of the poorest countries in the world (the per capita income is $70), Ethiopia's economy is dependent almost entirely on agriculture. Prior to the drought about 90 per cent of the population was engaged in farming or in the raising of livestock.

Ecological balance

The underlying causes of the famine in Ethiopia, the worst in several decades, go far beyond the drought conditions of the last three years or so.

This is the consensus of reports of the Government of Ethiopia, international agencies and private groups which have reviewed the background of the drought, current relief efforts and made assessments of immediate and future needs.

Overworking of the soil—"long settlement has meant progressive deforestation and soil erosion"—upset the fragile balance, one report states.

Failure of the rains was the last straw. It caused the final collapse of food production in this country in the highlands of East Africa.

The experts noted that the human and cattle population simply outgrew the capacity of the soil in traditional farming areas. Limited drought conditions were nothing new in Ethiopia in the past. One area's production generally made up for drought in another area of the country. A similar balance was achieved between the settled farming population and the roving nomads with their herds of cattle and goats.

In a region where this is a common occurrence and where fragmented pieces of information are rarely quickly assembled to portray the general picture of a new situation, the scale of the problem escaped attention of even those directly involved in these areas.

The collapse in 1973 began when the "small" rains failed at planting time in February for the short crop harvested in May (an 80 per cent failure) and the arrival six weeks later of the "big" rains that usually run from June to September. Famine conditions were compounded by these summer rains because roads and bridges were

Nomadic encampments near Abalak.

washed out hampering distribution of emergency grain and other supplies.

As soon as evidence showed in April 1973 that the famine was neither isolated to a few districts nor temporary, the Government of Ethiopia established an interministerial Emergency Famine Relief Committee with nine subcommittees. This was to provide internal Ethiopian aid to drought-affected areas.

The Death Toll

It is generally estimated that 1.6 million are affected in five of the Nation's 14 provinces with the northeast provinces of Wollo (pop. 2.4 million) and Tigre (1.7 million) as the worst hit.

A United Nations team estimated that there were between 50,000 and 100,000 deaths between April and August in Wollo province alone and there was no reason to believe the figure would be any lower in Tigre. In October, OXFAM estimated a daily death toll of 500. Cattle losses run to 90 per cent in the areas of severe drought and to 30 per cent in others.

A large number of industrial countries, the World Food Program administered by the Food and Agricultural Organization of the U.N., and private agencies have and are providing assistance as a result of a world-wide appeal. Specific Canadian assistance was not requested until August 21, 1973 from the Vice-Minister of the Planning Commission.

Canada's Contribution

Canada provided a $1,500,000 food grant, primarily wheat, delivered in March 1974, the earliest date when Ethiopian ports could handle the shipment. Earlier Canada provided Ethiopia with $50,000 from International Red Cross Societies while the World Food Program to which Canada contributed $34 million in 1973-74 provided 15,000 metric tons of grain.

The country's most urgent needs in 1974 are for between 120,000 and 150,000 tons of grain for food and an equal amount of seed grain for crop planting. An estimated 28,000 tons of milk are required and about 200,000 head of livestock for both the farm and nomadic population. (An estimated 53,000 tons have been committed by donor governments and agencies, including the 15,000 tons from WFP).

Although large quantities of medical supplies, shelter, materials, clothing, blankets, trucks and other types of vehicles are needed on an emergency basis, there are as yet no precise figures.

Ecological Balance Must Be Restored

The long-term effort, meanwhile, must be aimed at restoring the ecological balance.

Reforestation programs now being carried out with the help of the WFP and other international bodies in the denuded provinces of Wollo and Tigre must be stepped up.

Earthen dams must be built in selected areas to conserve water for dry periods and to mitigate flooding and erosion during the rainy season. This would help bring more land under cultivation and might even lead to the possibility of two crops a year in certain areas. Wells must be dug in areas where rainfall is scarce.

Food storage facilities must be built and a market system organized to stabilize prices and encourage production of surplus crops that would help feed the population during drought conditions.

More rural roads must be built and a land reform and resettlement program begun to consolidate farms into larger, more productive units.

FAO Director General A.H. Boerma recently called together representatives of 36 countries and asked for support for seven short-term projects of an estimated cost of $11.3 million for Ethiopia and also pointed out the continuing plight of the six drought-stricken countries of the Sahel zone in West Africa.

Canada has contributed $10 million in food, medical aid, land and air transport to the Sahelian zone in 1973. To maintain continuing short and long-term aid to the zone, the Canadian International Development Agency formed a special Sahel committee of experts who work closely with the African countries and international agencies.

Food is still in short supply in the Sahel as well. J.V.A. Nehemia, in charge of the FAO's Sahelian operations, said the food situation was "very bad" in landlocked Niger. "Available or expected food aid will be exhausted early in 1974", he reported.

"Anything donor countries can do to expedite shipment of food to Niger will be greatly appreciated", he added.

Niger, Mauritania, Senegal, Upper Volta, Mali and Chad are in the sub-sahara zone where the drought indicates that the desert keeps creeping south as a result of ecological imbalances similar to those in Ethiopia.

Canadian International Development Agency, Ottawa.

POWERFUL but POWERLESS

by JAY BAILEY

"Everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love." (1 John 7:8)

"All power in heaven and on earth has been given to me." (Matthew 28:18)

"Yet here am I among you as one who serves." (Luke 22:27)

All things come from God. He alone is Creator. He alone gives power. That which is evil in this world cannot create power, but can only twist it for corrupt purposes through the weakness of men. Christ has been given all power in heaven and on earthly rule. He is not our Lord because He "lords it over us", but because He serves us. God is love. His power is exercised in love, love is action. Therefore the power of God is "always patient and kind; it is never jealous; (His power) is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful . . . it is always ready to excuse, to trust, to hope, and to endure whatever comes." (1 Corinthians 13:4-7)

The above description of power and how it is to be used fits very well the traditional ideal of the role of leader in most Native Canadian cultures. Jesus said, "If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be the slave of all." (Mark 10:43-44) In Kwakwalla, a Pacific Coast language, the word used for a leader or headman (or woman) is "geegamey", meaning "servant of all". This serves to illustrate the attitude which was prevalent in most native cultures.

Why should so many Native Canadian cultures, who had such a deep insight into the use of power, now be as apparently "powerless" as the native peoples of Canada are today? Perhaps the puzzle lies in the traditional consensus among native peoples that the strong must be gentle. When a few Europeans straggled into this country pitifully unequipped for life here as it was then, natives taught them how to survive. When the numbers of Europeans increased and the Indians realized that the whites were stronger, it didn't bother them at first. After all, the strong and wealthy share and help the weak and poor. How else could a society survive in harmony with Creator and creation?

But with increased contact, great differences became obvious. Take decision making as an example. Traditionally the Euro-Canadian culture favours those people who are able to "stick to their principles" and shoot down their opponents in discussion or debate. Traditionally, Native Canadians have viewed flexibility of opinion as a sign of maturity, and they cultivated the art of compromise, so as to reach agreements which had the unanimous consent of those involved. Put the two together, and the white man thinks he's dealing with a child who has weak opinions and the Indian is certain that the white man is an ignorant uncultured boor.

A lot of give and take has taken place between these various cultures, and today the native peoples who would appear to be "better off" seem to fall into two groups. One is the group of those brought up to-

▲ Okanais Church on Keeseekowenin Reserve.
▼ Elphinstone Church.

tally assimilated into the dominant North American culture; the other is the ever dwindling group of those fairly well isolated from white society. In the middle, however, are those who are floating between two cultures. Into this middle group fall the two reserves which we try to serve. They have lost much of their heritage in exchange for some of the "blessings of civilization." T.V. has replaced the gathering of families and their sharing of old stories and ageless wisdom from generation to generation. Total integration in the schools has almost wiped out the use of their own Saulteau language among the children. Few children under fourteen speak Saulteau. Everyone knows English except the very few elderly people. However, most important thinking would still be done in Saulteau or along the lines of a Saulteau pattern, not an English one. We are now trying to learn to speak Saulteau (under the guidance of Mr. Albert Blackbird, a very able tutor) in order to understand their ways of expressing themselves and in order to overcome some of the difficulties involved in their understanding of our attempted communications. Our language study becomes especially important when what we are discussing are feelings, emotions, or things of the spirit (or Spirit). One bonus factor of our language study is that is has stirred a little more interest in some children for their native tongue.

Indians who have lost their traditions usually lose their life-skills. Only a few old people can show us how to tan hides. One or two could show us how to make moccasins, mukluks or baskets. Life-skills are no longer needed to sustain life and they should not be kept up just for the sake of preserving ancient skills. Why then are we sad that they are dying with the old ones? First of all, a man who knows the feel of his past and is on good terms with it is a man with firm roots, like a Scotsman who occasionally wears a kilt. Secondly, skills

During the winter, services are held in homes, such as at the home of Mrs. Donald Blackbird. "Mrs. Donald" is an active member of Okanais Congregation.

should never be dropped or lost, they should be adapted to meet new situations. Consider the Scottish weavers, who instead of "merely" clothing their own families or clans, have built a cottage industry. A number of reserves in Canada have small industries producing some traditional goods or foods and some straight "tourist garbage" as well. There are also those skills which are not necessary to sustain existence but which enrich our relationship with our Creator and our "Sister Earth" as Saint Francis of Assisi would say. The knowledge of healthful and healing plants certainly gives a greater awareness of the providence of God. Modern medicine has borrowed frequently from Indian medicine lore, especially in the area of medications.

The loss of tradition means the loss of religion to some people as well. It could be that as a result of the influence of the dominant (North-American) culture, many native people have turned away from the Christian Church. That's right, I said the Christian Church, because Christianity was brought here several generations ago and was largely accepted with open arms and hearts. In some cases the Lord paved the way directly by means of a vision or a sign to some individual who spread the news of the coming of the bearers of the Gospel before the news reached that group through ordinary means (runners from different tribes). In other cases, the Indians were convinced that Jesus fulfilled their tradition (as He fulfilled the Jewish tradition). The most opposition came from conjurers and from people who knew what the actual behaviour of the supposedly Christian society was like. Of course there are some people today who worship in the old way, and some who still practice conjuring. But for the most part, as in white society, the people seem spiritually rootless and powerless. Even some of those trying to revive the spirit of their people today personally have no spiritual foundation on which to build.

This lack of spiritual power is most deplorable among native peoples because of the tremendous depth of spirit in which their daily lives used to be carried on. Explorers coming into contact with Native Canadians often remarked how religious, or pious, they were. Their comments resemble those of early historians who encountered the deeply religious Jewish people. Christians have perhaps not learned as much as they should from Jewish devotional spiritual practices, and could stand to learn from the Indian as well.

God has called us to work with these people, and offers us power to do so. We accept that call and that power. We ask for the power to listen compassionately and perceptively. We ask for the power to hear and speak a different language in God's good time. We ask for the power to learn from people who don't always know they have a lot to give. We ask for the power to share the true power of God among us together. Above all, we ask for the power to love, actively and effectively, through the grace of our Lord and Servant. This is our prayer.

"All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all the nations . . . " (Matthew 28:19)

in the world

by john c. duff

A QUICK CUP OF COFFEE

"How about a quick cup of coffee?" A welcome question, isn't it? An invitation to a little dose of friendship and humanity in the midst of a busy day. A little exchange that takes place between two or three friends. But that "quick cup" that makes your day more human may be part of a series of transactions that takes us back to some very dehumanizing things in a little territory on the South Atlantic coast of Africa. That spoonful of instant coffee needs some African green robusto coffee beans to give it the best taste; Canada's leading makers of instant coffee have chosen to import most of these beans from the Portuguese-held territory of Angola, though similar beans are available from several independent African countries.

Alone among European powers, Portugal decided after the founding of the United Nations to resist the UN charter obligations on colonial powers to bring their territories to independence. So after a generation during which the vast former territories of Britain, France, Belgium, and Spain were granted freedom and independence, the Portuguese territories of Angola, Mozambique, and Guinea remain as peculiar vestiges of the former glories of empire, remnants of the age of fifteenth century Portuguese Explorers who came down the African coasts in wooden sailing ships.

Instead of giving the country back to its African residents, the Portuguese government made it possible for European plantation operators to triple their holdings of the best coffee-producing land in the country during the 1950's—granting legal deeds for land the Europeans occupied and held by force, and ignoring the property rights of the Africans who were displaced. Robbed of their best land, thousands of now-marginal African farmers were then judged "under-productive" and compelled under a new law to work on the white plantations instead for pennies a day. The forced labourers on one typical plantation today earn $7.50 a month; their wives and children are often worked on the same plantations for what one missionary describes as "a kind of tip at the end of the coffee season." In response to such conditions, the Angolan independence movement began in 1961.

Portugal, in itself a small and poor European country, depends on revenue from its colonies to pay for its wars against the African independence movements. In Angola, heavy taxes on coffee go directly into the defence budget. Besides, the plantation owners have to figure into their prices the cost of watchtowers, hired mercenaries, killer dogs and barbed wire fences which turn their plantations into armed camps. So that "quick cup" of instant coffee you might be drinking as you read this is paying for an oppressive system kept in place by military power and frequent bloodshed.

The 99th General Assembly of the Presbyterian Church in Canada, taking note of these conditions, resolved to "ask all Presbyterians to avoid buying instant coffee brands from the following:

"(I) Standard Brands (Chase and Sanborn)

"(II) Nestlés (Taster's Choice, Nescafé)

"(III) General Foods (Maxim, Maxwell House, Yuban, Brim, Sanka)"

(Acts and Proceedings, 1973, pp. 49f., 72). After the Assembly, Standard Brands announced to our Church offices that Angolan beans were no longer used in its "Chase and Sanborn" brand.

Some conferences of the United Church, which has missions in Angola, passed similar boycott resolutions, and the boycott is supported by such groups as the Y.W.C.A. of Canada and the Canadian Labour Congress.

Perhaps as a result of such pressure, Canadian coffee makers imported almost two-thirds less Angolan coffee in 1973 than in 1972, while imports from independent African countries increased by almost 50%. An intensive boycott in Holland, 1972, resulted in almost 100% compliance by coffee makers and a market virtually free of Angolan coffee. We await a similar response from General Foods and Nestlé in Canada.

It could be very effective if consumers and groups supporting the boycott also wrote to the companies concerned to tell them why you aren't buying their brands. In the meantime, perk your coffee or buy other instant brands. Maybe the day will soon be here when the "quick cup of coffee" will be a humanizing thing for everyone concerned.

For more information, see the piece on Coffee in the Ten Days for World Development kit. In the Toronto area, Miss Betty Campbell, Miles for Millions Education Program, 49 Wellington Street E., Toronto M5W 1S1 (363-5383), will come to speak on coffee and has available a slide-tape kit on the subject. Detailed information and a defence of the boycott is also available through the Y.W.C.A.

Special Delivery to COC and Explorers

Huay. Ni-men hao ma? Wo hen hao, hseih-hseih-ni Ni-men hai hen hao, wo syiwang. (Hello, how are you? I'm very well, thank-you. You're also well, I hope.) How does my Manderin sound?

Actually, what I have written is Chinese in our letters ("romanized") way. The Chinese characters are something else. I'm told that you need to know 2000 Chinese characters to read a simple newspaper. Most people know about 5000 (I have a long way to go: I only know 30).

Don't go thinking that our letters of English alphabet are hard. With character writing you have to get every stroke right or you haven't got the right character. For example, my name "Ann" in Chinese is 安. Once I was working with a student in English, he was having trouble with the name "Anne" which he kept pronouncing "Annie". I drew 安 in his book and he understood. But then he had to correct me. You see, this character (peace) is "a woman under a roof". I'd left the chimney off the roof. I wonder what I wrote instead?

At the beginning of 1974 I had two New Years, for the Chinese celebrate both January 1 and Lunar New Year, each with a three-day holiday. Over Chinese Lunar New Year the firecrackers were really popping off and on (mostly on) for over a week. The festival is a family one and families come together for feasting. After the feast, strings of fireworks are set off. These strings of varying lengths give a series of pops like machine gun fire (but much nicer to hear). Everyone wears something new for New Year's. The firecracker and clothing industries must do a whopping big business.

As Chinese New Year is a lunar festival (like Easter in our calendar which is calculated from the first full moon after March 21) the date changes from one year to the next. This year the festival was on January 23, the earliest it comes. Next year it will be in February. The fifteenth day after Chinese New Year is the Lantern Festival. On this day there are further feasts and firecrackers. Then the children light lanterns and stand on balconies or walk through the streets. The lanterns come in all sorts of shapes. The most common is the paper cylinder with accordian folds. But paper is easily burned, even if the lantern is lighted by a birthday candle, so many of the lanterns are plastic. You can get birds, fish, and battleships among other shapes.

Children march home from school.

My greeting was in Manderin Chinese, a language from the northern mainland. Most of the people here, however, speak Taiwanese, a form of Chinese brought from the south of China several hundred years ago. Then there are the aborigines, or mountain people, and each of the 8 or 10 tribes has its own language. Even two related tribes (together called the Atayal), the Tayals and the Tarokos, have enough difference in their languages to require two different Bible translations. Missionaries who work with people here have to learn at least two languages (Manderin, the official language, and Taiwanese, the common tongue) and if they work with the mountain people, more. I have it easy. My work in teaching is using conversational English with university students, so the Chinese I learn is more to help me when I go marketing or travelling.

Most people here have some English which they start learning in grade 7. Public education goes to grade 9, so even if the student cannot finance his further education, he has some English. Often my spoken English isn't fully understood but my written English is. My knowledge of Chinese is "idien" (a little) but I've discovered that a lot can be said by signs. One time I stopped at the bakery, but the lady there didn't know how to say that the bread wasn't ready yet. She took my wrist and pointed to the 12 on my watch. Sure enough, when I came back at noon my loaf of bread was ready for me.

Everyone out with new clothes for Chinese New Year. The "leaves" on the ground are firecrackers.

How is school going with you? Most of you will be in hsiao-shwyiah (literally small school, but I mean public school), though some will be in jung shwyeah (middle school). I teach da shwyiah (big school or university). I have done some work with hsiao-swyiah-shung (public school students). Last November I helped teach English words to songs with grade 5 youngsters. I certainly learned the meaning of the word "mimic". You see, the children didn't know what I way saying (our interpreter was helping the lady who taught the music) but they copied my sounds and intonation. If they got the words right I would smile and gesture or say "Good", but if they misbehaved or said things badly I would glare ferociously at them. They would rock with laughter at my scowl because they knew I was joking, but then they would settle down and work harder. The little mischiefs, though—they'd sometimes say "Good" at the end of a line or copy my signal.

The school day here is longer than at home. It begins between 8:00 and 8:45 in the morning and goes until 4:00 or 5:00 in the afternoon with only half an hour to an hour off at noon. Monday through Saturday. People here must think we have it easy.

Children at play.

Some of the birds here have really pretty songs. Grey ones sit outside my window and sing in the morning. It's a lovely way to wake up. In Tainan the weather is generally sunny and bright now with little or no rain. The grass is very brown (it's bleached white in some places), but the flowers are bright and colourful. The poinsettas grow lovely and tall. I have one nodding by my second floor balcony. Summer is Tainan's rainy season, but since it's also our hot season, the rain cools things a bit. Taipei, on the other hand, has its rainy season now, so everything is nice and green. It's interesting that Taiwan which is a small island, has two such different weather systems.

The people here are very helpful and friendly. A young chap beside me on the train last October offered to share his sandwiches with me at lunch, though we were strangers. Once in Tainan an English Missionary and I stopped to buy bread. Liz was inside the shop and I was standing by our bikes when an old lady called out something to me. Liz told me, "She's worried that you're standing in the sun without a hat. Come into the shade."

How I run on. You'll be wondering if I'll ever say Tsai Chen (goodbye) and stop. So, before this becomes a book-length letter, Tsai Chen, Ann Peckover.

THE W.M

AROUN

WITH CHRIS

From Canada
- —with the Canadian Bible Society
- —with Christian Literature for Canadian Indians, Ukrainians, and French
- —for the Blind in Canada through the John Milton Society.
- —through the Canadian Council of Churches to Christian Study Centres in many areas of the world
- —through Church of the Deaf to Caribbean Mission centre for the deaf in Jamaica

Through New York
- —to Intermedia for distr
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- —to Women & Childre
  Inc. with Dr. Marion V

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  the Missionary Rese
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The Translation, Publication a
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LITERATURE

—To London for the Agency for Christian Literature Development
To Nigeria, Zambia and Kenya in Africa
To India and Bangladesh
To Taiwan, Japan
To the Philippines

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the gospel to every creature.”

NIGER:

LAST PORT OF CALL

Last summer there was a Canadian travelling through Europe, like a lot of the wandering generation in their early twenties. Just enjoying life and its experiences, and meeting people.

This particular Canadian is a nurse. She had been working in the hospital in the little town called Leamington. The emergency department, after all, is a place of varied experiences, and so the idea fits in quite well with a young person out to see the world. Her name is Ellen Cail.

In her travels, Ellen arrived at the Canary Islands. It's kind of one of those idyllic isles, but after a month Ellen tore herself away, and headed down into Africa. With a friend, she joined some students travelling south, stopping off in Niger while the others travelled on.

Now Ellen wasn't quite up on the situation in the Sahel when she decided to visit. She hadn't been home to see the CBC specials on the drought and so was somewhat unprepared to find herself in such a desperate situation. She found herself in a Red Cross refugee camp asking "What is going on? Why are these people in a refugee camp?" Then she was told.

"It was awful when the realization hit."

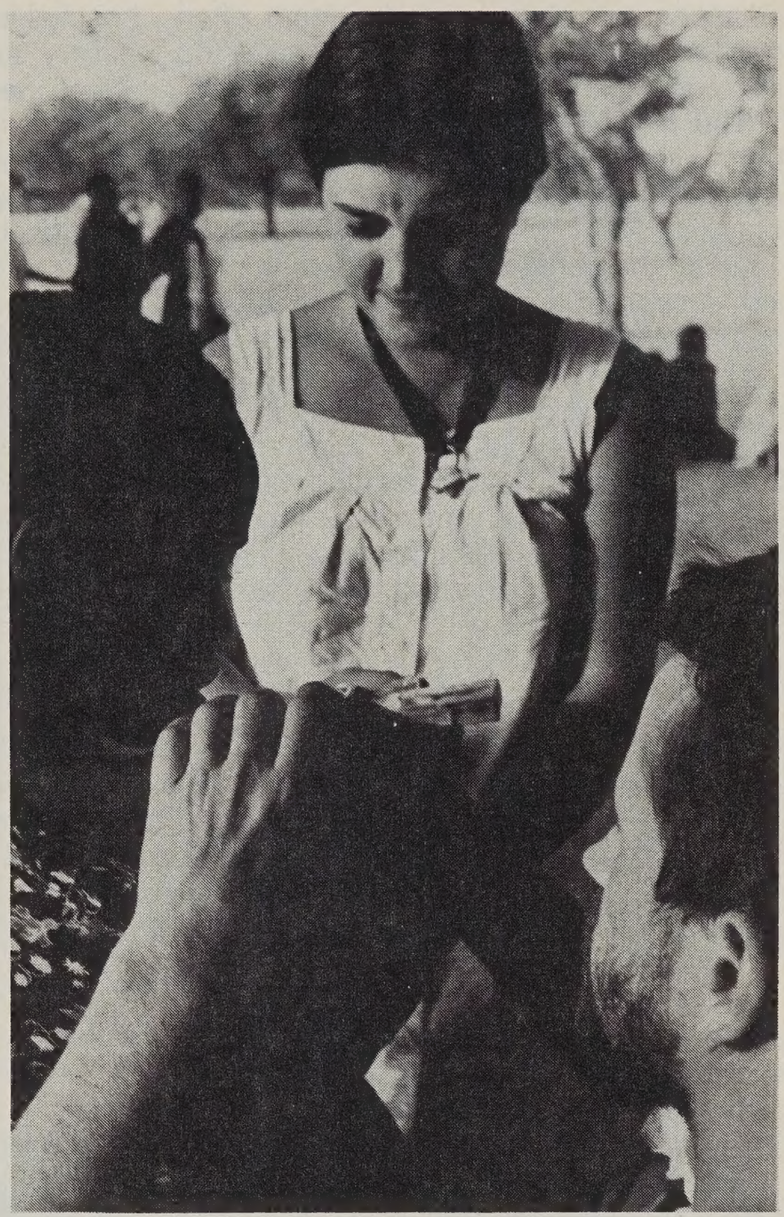
Now youthful spirit can get a giggle out of streaking through a campus, but it also loves the challenge of a demanding situation and a cause that can divert energy into meeting the demand. In Niger, last August, a conscientious young Canadian decided larking through Europe could wait . . . giving of herself for others would come first.

This is not to make a hero out of Ellen. It's just an applause for a lot of young people like her.

Ellen immediately volunteered for ten days' work because "I felt maybe I could do some work or something." It was during that time that she found out about the team the Church World Service had placed in the zone. It's a team of five members—doctor, nutritionist, three nurses—each sponsored by their own country. Ellen became one of the team nurses.

The fact that there even needs to be a team in this area suggests a critical situation. The Tuaregs have always been a healthy people, rarely sick. They're nomadic—distribution centres would never exist if it wasn't for the drought. Home, to them, is the open spaces with the freedom that brings. The drought has forced them to change their whole life style . . . doing things foreign to them like staying in one place and trying to plant a garden. The nomads are the hardest hit because they resist moving to populated areas and have no material possessions.

The famine is now extreme. There are two types of malnutrition, both are present everywhere. The people are eating just



Ellen Cail and Dominique Benzedech vaccinate a child.

grain products, mixed like a kind of porridge, and they are sometimes eating what was formerly food for the animals. About 90% of the cows are dead, goats and camels which are somewhat sturdier are doing little better. Milk is hard to get, and the diet is now lacking that which was plentiful . . . protein.

Bronchitis, pneumonia, tuberculous and measles are difficult to contend with in Niger. As Ellen points out, measles for a kid in Canada just means he's home watching Sesame Street all day, but in Niger it probably will be fatal.

From a base in Agadez, the team goes out for five to twelve days "into the bush". Mothers bring their children, and those in extreme condition are given medical treatment. Food is given and a local person is trained in its preparation. The food is usually a corn-soya mix supplied by the United States, or a fish protein powder, supplied by Sweden. These are low in calories, but high in nutrients. Many vaccinations are given, and the team often goes off to make "house calls" to those too ill to come to them.

The team is self-sufficient, taking with them everything they need. They return to Agadez for a four day period to stock up on supplies and have a rest between tours. On their tours, the work is a dawn to dusk job, except for a period during the intense heat of the day. The team works with a very makeshift clinic—a trunk covered with a newspaper under a canvas, and a microscope in the back of a van. They also try to include public health teaching, but that is difficult also, when there isn't food and water available to allow the lessons to be put into practice. Evacuation to the city hospital is done only when absolutely necessary as this hospital is overcrowded. Someone must accompany them, not only to relieve fears of confinement, but to help the one night duty nurse who has 100 patients in her care.

One disappointment is that often children are given care and proper nourishment and so become healthy, only to return to their home and famine conditions and once again become malnurished.

The team sleeps on cots out under stars, like a "roughing it" camping trip that just goes on and on. Ellen laughs and explains that the only problem she has had is obesity. You don't expect to gain fifteen pounds while living in a famine area, but

Government truck carrying relief supplies stuck in mud after the first rains.

EQUIPE MEDICALE MOBILE
5441 - N 1 A

A WCC mobile medical team landrover stops on the road to Agadez beside the carcas of a cow.

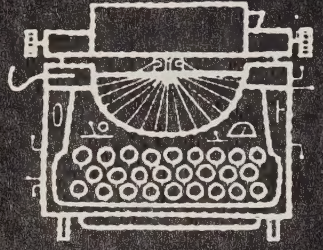
that's what happens when you have as your main food rice and grain products for months.

They live very much as the people do. They are somewhat isolated, so Ellen talks of peaceful nights sitting around singing and playing her guitar. Sometimes they hear drums and go to join the Tuaregs, a very happy people, in their singing and dancing. Of the Tuaregs she remarks, "They're people, just like us. They have a fantastic culture, and are close to each other, close to the land and nature. They love life. Our culture could learn from people like this."

For two months, the team was reduced to the doctor, Dominique Benzedech, and one nurse, Ellen. The country lacks facilities for training medical personnel although there are a few male nurses. The team has a contract until August, and is now up to five members again. Muriel Copeland, also sponsored by the Board of World Mission, is the nutritionist on the Team.

In addition to meeting present urgent medical and nutritional needs, several organizations are working on redevelopment programs in the area. There are irrigation projects, projects for growing vegetation, and of course, that fast-becoming-famous lady bug project for the date palms.

The future is somewhat uncertain. How long will they be able to stay? Will more food and supplies come? Will sponsorship continue? For the Church World Service Team these questions for the future don't seem to matter much. Working to meet a present need is satisfaction enough. —*LMP*



This 'n' That

BWM News

The Board of World Mission held its Annual meetings in March. The Board's representation of 44 members is from across Canada:
4 from British Columbia including President of the B.C. Synodical, Mrs. M. M. Young; 2 from Alberta; 2 from Saskatchewan; 4 from Manitoba & N. W. Ontario; 11 from Toronto-Kingston Synod including Mrs. J. Burnett President of WMS (W.D.), Miss L. McClelland, Chairman BWM finance committee, and 5 other WMS members; 7 from Hamilton-London Synod including Mrs. W. McCutcheon who is vice-chairman and Mrs. W. H. Adamson, Treasurer of WMS (W.D.); 6 from Quebec & Eastern Ontario including Miss D. Blaise, President of Synodical; 6 from Atlantic Provinces including 3 representatives of WMS (E.D.) in addition the Treasurer of the Church, Mr. R. Merrifield and the Moderator of the General Assembly, Dr. A. Johnston.

Highlights

—The message of Dr. A. Johnston, Moderator of General Assembly who called on the Board members to take more creative action in Mission

—The wonderful, challenging Worship Services conducted by the Superintendents of Missions

—The appointment of the graduating students from Knox College, Toronto and Presbyterian College, Montreal as follows:
British Columbia: Nelson—Mr. Calvin Brown (Knox);

Alberta: Chauvin & Wainwright—Mr. John Ferrier (Knox); Innisfail etc.—Mr. James Harrison (Knox); Grande Prairie—Mr. Wm. Penny (Knox);

Saskatchewan: North Battleford—Mr. Harvey Reichelt (P.C.); Estevan—Mr. Donald McInnis (Knox);

Manitoba & N. W. Ontario: Flin Flon—Mr. Hendrik Ruites (Knox); St. Vital—Mr. Donald Donaghey (Knox); Geraldton—Mr. Dennis Freeman (Knox);

Toronto-Kingston: Miss Nancy Flindall (Knox); Stouffville—Mr. Edward Creen (Knox); Sutton—Mr. Gordon Timbers (Knox);

Quebec: Mr. George MacDonald (P.C.);

Atlantic: Iona, Dartmouth—Mr. Lloyd Murdoch (Knox); Thornburn—Mr. John Finlayson (P.C.); Wabush—Mr. D. Rick Glass (Knox);

Mr. & Mrs. Ron Archer (Knox) to the Presbyterian Church in Taiwan as regular missionaries.

—Welcomed Dr. & Mrs. D. V. Wade back from a Special Assignment to the theological colleges in the Far East; Rev. & Mrs. Russell Self—United Bible Societies, Singapore; Rev. & Mrs. John Bell, appointees to Nigeria; Miss Doreen Morrison, India; Mr. & Mrs. John Geddes, Taiwan.

—The filmstrip of mission endeavours within Hamilton-London Synod was excellent.

—Tribute was paid at the delightful Korean dinner held at the Korean Presbyterian Church, Toronto, to Miss Isabel Taylor, A.T.C.M. for 43 years a Missionary of the Presbyterian Church in Canada in Taiwan and during World War II in Canada. She served with the WMS (W.D.) until the integration with the Board of World Mission in 1972. Her gifts of music and personal counselling have had a lasting influence on the life of the Presbyterian Church in Canada. Miss Taylor has retired and will live in Vancouver. —And to Dr. Oliver Nugent for 22 years a Superintendent of Missions, first in the Synod of Alberta and the last 13 years in the Synod of British Columbia and jointly with the Rev. C. Doka, Superintendent of Missions for the Synod of Alberta, the last 2 years covering the Synod of Saskatchewan. Dr. Nugent has been a minister to ministers. The Synods and Presbyteries recorded their deep appreciation of his ministry in their midst.

—The Board approved of regulations for the Ordained Missionary two years service for all graduating students, licentiates and ordinands.

—In small groups, discussion on the Field Reports from the 8 Synods in Canada and the areas of Overseas work made 14 recommendations for advancing the Mission of the Church in today's world.

—The Report to the General Assembly thanked the Women's Missionary Societies for support to the Board of World Mission and the Church in prayer, in Mission service and by the financial assistance covering 20% of the BWM budget (in 1973 WMS W.D. $360,000 and WMS E.D. $26,000).

—Watch for future items from the Field Reports. The new Popular Account of the Missionary work of the Presbyterian Church in Canada will be off the press June 1974.

—Other appointments:

Rev. K. Boyer, Winnipeg to the new congregation in Malvern, Toronto.

Rev. R. K. Anderson, Japan to the newly formed congregation Lower Sackville, near Halifax, N.S.

Rev. G. Graham, Welland to a new congregation, in Calgary, Alta.

Rev. J. Duff, (graduate studies) to Parkview, Saskatchewan.

Rev. S. Chang, to Eckville, Alta.

Rev. C. Bigelow, Grande Prarie, B.C. to St. Mark's, Charlottetown.

Mr. Ivan Robson appointed as Director of Logan Ave., Indian Centre, Winnipeg, Manitoba.

38 summer appointments were made across Canada for a variety of Mission service.

—Miss Beatrice Scott, Bhil Field, India will be returning to Canada in June for deputation work and then retirement.

Items of General Interest

—Rev. Alex MacSween, 5 months Sabbatical—Study on Successful Ministries in Mission.

Rev. Earle and Mrs. Roberts, (Secretary for Overseas programme) are on a field trip to Taiwan and Japan following the Board of World Mission meeting.

—The Committee Church and University and the Committee on Overseas Students and Laymen Abroad were combined by the BWM.

Cinema

It has been a long time since I have heard an audience applaud for a film. It happened twice when I went to see **"The Sting"**; the first time when the surprise ending came and again at the conclusion of the whole film. The Sting received "Best Picture" plus six other Academy Awards in April.

Full theatres and happy responses have certainly marked this as a film that is being enjoyed.

It is rather a strange film. Starring Robert Redford and Paul Newman, it deals with the conartists and underworld of the 1930's. The heroes are all crooks. The one policeman who appears, is perhaps the worst of the lot. There is some violence, one or two murders, and some strong language. And yet, within the plot and setting even these things become less repugnant. There is no violence for violence' sake or strong language for shock value. These appear as an essential part of the plot and setting. I found my self caught up in the twist of the plot and intrigued as to whether the elaborate plans of the scheme would work out and indeed what the scheme really was. It is a film of pure escapism that provides entertainment, laughter, suspense and sends you out of the theatre with a feeling that it has been an enjoyable evening. It does not have very much in the way of a message, but it is a well-made film with a very skilful handling that results in good entertainment.

Harry Crawford

Books

COOKING FOR ONE
by NORAH MANNION WILMOT $2.95
Available from J. J. Douglas Ltd.,
3645 McKechnie Drive.,
West Vancouver, B.C

Mrs. Wilmot of British Columbia may be eighty, but her cooking is light hearted, practical and not old fashioned.

Discover 140 ways to be a gourmet cook for one, relishing your own savoury meals. The recipes in this book have all been adjusted to the needs of one person and are inviting as well as nourishing.

Delightfully sprinkled with Norah's own sketches and such recipes as "Crab-Norahburg" and "Children coming cookies", I know you will find this a handy and useable cookbook.

SPORTSMAN'S GOURMET GUIDE
by HENRIETTA GOLPEN $2.50
Available from Prairie Books,
Western Producer Book Service
446 2nd Ave., N.
Saskatoon Sask., S7K 2C4

From Saskatchewan comes a rare little book with sketches accompanying the 137 tested recipes.

This is a well researched valuable guide to wild life cooking, an excellent contribution to any home where fine foods provided by nature are enjoyed.

One can also pick up little gems of woodland knowledge from this book. "Canadian blueberries are found in moist pine woods and the fruit is ripe about August and September." "The Ruffed Grouse is native to Saskatchewan and found in the forested regions of the province."

Henrietta Golpen also shares her knowledge on such topics as the care of fish when caught. Needless to say, the preparation and cooking methods suggested enhance and capitalize on the already flavourful products.

The Gourmet Guide would make an interesting and entertaining gift for the sportsmen and women in the family.

CORRECTION

We correct our error in the March issue of Glad Tidings, in the article "On Foot Saddle and Buckboard", page 16: Dr. David George McQueen was minister of First Presbyterian Church in Edmonton from 1887 to 1930. (We incorrectly said Dr. Donald McQueen from 1887 to 1925.)

INDONESIAN ECUMENICAL LAY CENTRE

by **BARBARA HOWELL**

The Protestant Church in East Java, Indonesia, is one of the fastest growing churches in the world. Set in the volcanic, fertile farmlands of Indonesia's most populous island, the church ministers to 126,000 Christians in the economically poor, predominantly Muslim region.

On a hill in the town of Malang, the church's Ecumenical Lay Center involves over 1,000 churchmen a year in conferences, workshops and meetings which "promote the Christians' concern and care for the society in which they live."

From the 1950's the church in East Java experimented with lay training, and in 1960 the Rev. Ardi Soejatno, the dynamic and articulate chairman of the church's synod, was invited by the Christian Academy of Herrenals, Germany, to spend a year studying their lay academies.

An enthusiastic Soejatno returned to Indonesia with the vision of establishing a lay center such as he had observed in Germany. With the cooperation of other regional churches and the help of funds from churches in Switzerland, the Nether-

lands, West Germany, Canada and the United States, the dream was realized in 1969.

Although the attractive and spacious center has dormitory facilities for its own extended meetings, at least half of its work is conducted with the cooperation of local congregations in the region's villages. Groups of Christian professional people—lawyers, administrators, teachers, politicians—as well as artists, military personnel, factory workers and rickshaw drivers participate in leadership training for student movements, women's unions and other organizations, and theological study courses which all encourage the Christian's conscious participation in the development of a better society.

The Center tries to deal with problems of "minority complexes" among Christians living in an Islamic environment. It also has developed a program of inter-religious contact and dialogue, mostly in the form of small discussion groups or by inviting Muslim speakers to address Christian gatherings.

East Java's population, growing at a rate of 2.7 per cent a year, is very poor and beset by a traditional pyramidal form of society which encourages group following of any strong leader. Through its program, the Lay Center assists the churches in breaking down this historical pattern which hinders all forms of development and social justice. Already, according to Mr. Soejatno, most of the Christian villiages have been selected by the local government as "models for rural development as well as for social life."

Largely as a result of the Center's success, the Indonesian Council of Churches set up a national Christian training centre called the Indonesian Ecumenical Institute to encourage and assist its 42-member churches in establishing lay training centers in other regions of Indonesia.

Dr. Alfred Schmidt, a fraternal worker and lay training specialist from Germany, recently joined the Institute staff, which is headed by two Indonesian church leaders, to contribute his long experience in developing programs which relate the Christian faith directly to the practical problems of daily life.

Kerygma News Feature

NEWS

Orange, California (EP)—The Navajo Indians may be the world's first minor language group to have the entire New Testament on cassettes, thanks to Bible Translations on Tape, Inc.

Paul Smith, director of the tape-sponsoring linguistic evangelistic outreach, met with 60 representatives of 15 missionary agencies at Rock Point, Arizona, to formulate plans for distributing the Navajo Scriptures on tape throughout the 16,000,000-acre Navajo reservation.

To promote the goal of producing a complete taped edition of the Revised Navajo New Testament by August 1, 1974, conference delegates elected a starting committee of four white missionaries and five Navajo Christian leaders.

Libya's Chief of State assails Europe Christianity as Colonialism

Benghazi (EP)—Libya's chief of state Col. Muammar el-Qaddafi, a devout Muslim, declared here that the African continent must rid itself of "European" Christianity, which, he said, was a "tool of colonialism."

Speaking at the opening session of an African Youth Movement conference here, March 23, Col. Qaddafi said he had noted "a strong desire" among African youth and leaders "to get rid of Christianity."

"Why is this?" he asked. "Because Christianity is not a heavenly religion? No. It is because Christianity entered Africa as a tool of colonialism. Therefore, we must get rid of it in the course of our battle against colonialism."

Col. Qaddafi added: "Islam is closer to us Africans than the Christianity of Europe, because Islam does not discriminate between white and black . . . Islam has brought equality to Africa."

Solzhenitsyn: "Be more faithful"

(KN/F)—Alexander Solzhenitsyn, through the power of his conviction and moral character, has among other things "called the (Christian) Church to be more faithful to its prophetic mission in defense of the innocent," a leading Roman Catholic prelate declared. Bishop James S. Rausch, general secretary of the U.S. Catholic Conference and top spokesman for the U.S. bishops, said the Russian writer's present position is a new challenge to the Church here and throughout the world to stand with him and others like him in defense of dignity and humanity of each person . . ." In a statement on Mr. Solzhenitsyn's arrest and expulsion from the Soviet Union, the prelate said the Nobel laureate represents "all those who oppose illegitimate power, who speak the truth in defense of others, who stand for justice and pay the price for this position."

Smugglers Are Deceivers

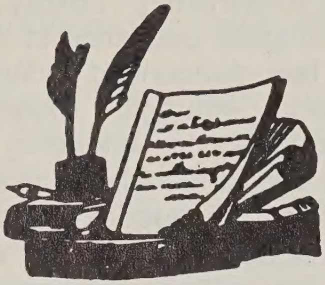
(KN/F)—Christianity Today, the evangelical fortnightly published in Washington, D.C., has denounced individuals and groups who "smuggle" Bibles into Communist countries for engaging in illegal practices and for deceiving others. In an editorial titled "Smugglers are Deceivers," the magazine comments: "A kind of hero image has settled upon some individual Christians and organizations for their smuggling exploits. These Christians hold themselves up to public praise for having cleverly outwitted border guards in order to get Bibles and other Christian literature into Communist lands." The editorial contends that such practices are based on the premise that the end justifies the means. Christianity Today points out that tourists are permitted to take declared Bibles into the Soviet Union, and comments, "If every American tourist took in just one, that alone would mean thousands. There are, moreover, some organizations that are getting substantial numbers of Bibles into Communist countries legally. It is efforts like these that should be encouraged."

Kenya Premier Asks Muslims Christians To Work For Unity

Nairobi, Kenya (EP—Kenya's President Jomo Kenyatta called on Muslims and Christians in this country to suppress their selfishness and "superficial differences" and work together to bring about the progress of all the people.

The president said he had thoroughly studied the Bible and Koran and was convinced there were no fundamental differences between them.

He asserted that the basic teachings of both books and of the Christian and Muslim religion was "love for fellow human beings," but because of individual selfishness that goal had become elusive and each religion had fallen into the trap of claiming to be supreme.



Letters to the Editor

The Women's Missionary Society is the ONE organization that links Presbyterian women together across Canada. Forty-nine volumes of Glad Tidings have helped to forge those links. They have kept the lines of communication open between the Presbyterian Missionaries at home and abroad and the supporting members of the Society. The pages devoted to news of the Society kept the groups informed about the activities of their counterparts.

In recent issues of our magazine news of our work and workers has diminished to an alarming degree. Ecumenical articles and other's missionary endeavours are fine but not at the expense of first hand news of the work of our W.M.S.

I urge others who feel this way to discuss it in your groups and make your wishes known.

I would like to commend you for articles which are followed by questions for discussion. Groups which find the study packet unsuitable should be able to make use of these.

(Mrs.) Helen E. Willis
Calgary, Alberta

Our group, the WMS Afternoon Auxiliary of "St. James" Winnipeg found your January editorial message in "Glad Tidings" very interesting, and it was thoroughly discussed at the last meeting.

We enjoy the magazine very much. We agree that mission education is of great importance. The ladies suggest that in some articles we would like more in depth information pertaining to mission work at home and overseas.

We would also be interested in articles which tell what different WMS groups across Canada are doing. We will plan to tell you of our group's doings as time goes on.

We have been happy with the "Glad Tidings" name and will work towards a wider reader membership.

Thank you for your thought provoking article.

(Mrs.) Jessie G. Elliott
Winnipeg, Manitoba

Thank you very much indeed for sending us Renewal Cards for Glad Tidings. Mrs. Garrett and I have been reading it regularly for approximately forty-four years, and never missed an issue. There is no local secretary here where we find ourselves at Hartland. As a couple of people this is the best that we can do.

. . . Both the Record and Glad Tidings are to us worth studying. I am personally interested in Church Architecture and History. To see the late James Robertson and James Nisbet's picture and read again their story are inspirations to me. The Record and Glad Tidings go hand in hand to us. God bless you in your 1974-5 year of work.

J. J. Garrett
Hartland, New Brunswick

Glowing praise was expressed for the magazine. Such comments as 'a joy to read,' 'interesting and timely articles,' 'wealth of information for program planning,' 'useful in a workshop,' 'superior format,' typify the appreciation expressed by many groups. The Christmas, Easter and Thanksgiving worship services were much appreciated. A number of groups still miss the Glad Tidings prayer and would like to see it reinstated. There were several requests for more articles on our own missionaries and their work.

There has been an earnest effort to increase readership in some auxiliaries. For example, two groups solicited every woman in the congregation for subscriptions. Copies of the magazine have been given to non-subscribers and articles thought to be of special interest have been posted on church bulletin boards.

(Mrs. T. G. M.) Beth Bryan
from Hamilton and London Report.

The Glad Tidings is used in greater degree than previously it would seem. Roll Calls, discussion groups, devotional programs for Thankoffering and Christmas, were uses in the groups and some read some of the short articles to the sick and shut-ins; some place a few copies in the pews.

Most seemed to think it interesting and inspiring.

Mrs. W. R. Rutherford
from Saskatchewan Report.

I am very pleased to report that there is a slight increase this year for our Glad Tidings magazine. Most groups are using the magazine for their monthly meetings and find it excellent.

With the new local check-list in full swing, it seems that this is working out quite well as no one has reported having any difficulty.

As for promotion for our magazine, some groups use the Glad Tidings at monthly meetings of various groups and thus advertise to the congregation.

One group gave a membership to their elderly and shut-ins as a Christmas present.

Mrs. Nellie Romain
from British Columbia Report

As a reader of Glad Tidings for a goodly number of years, I would like to say I have been very pleased with the progress this magazine has made in the last six years or so.

I am enjoying the articles by John C. Duff "in the world". I also appreciated the Rev. W. I. McElwain's article, "Share to help a broken world", in the April issue. One wonders if he or someone else could produce an article to lead men and women to know what to do, (rather than to stop giving to the Budget) when they believe the World Council of Churches is not careful enough in screening the agencies it selects to receive help.

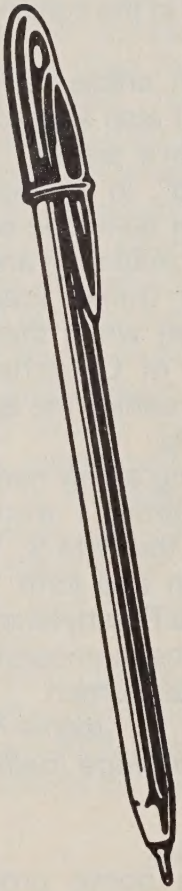
Rather than seeking a new name for the magazine at this time, I wonder if it wouldn't be wiser for the W.M.S., W.D. and E.D. societies to join and form "the Missionary Society of the Presbyterian Church in Canada", so that the membership would include men as well as women.

Jennie F. Cowan
Cambridge (galt), Ontario

Please send me some promotional copies for June. I think so much of the Glad Tidings that I am going to try and get new subscribers.

(Mrs. E. R.) Margaret Wilson
Milton Ontario

OFFICERS' ODDMENTS



Sit in and have a ''spot of T''.

Taiwan; Tayal; Translation; Testament; Treasurer—all linked with Clare McGill; C.O.C. and Explorer boys and girls in Canada; contributions. This year the ''Learning Giving Emphasis'' is on ''Widening Vision'' of our Church—Mr. McGill's translation of the New Testament into the Tayal tongue. Lots of help for C.O.C. and Explorer Leaders in the Bulletins from Miss Booth. Treasurers of Children's Groups—Send the ''Giving'' monies directly to your Presbyterial Treasurer, undesignated. This will help the Tayal translators, and also, any surplus will help other outreach projects.

Toronto! May 27-30—The Annual W.M.S. Council Meeting at Ewart College. Theme: ''Forward, Widening our Vision'', courageously, confidently, and constant in service. Delegates—come in that spirit. Observers—that's the rest of us—likewise.

Theme for 1974-75 Mission Studies: in the Centennial Year of our Church we will take a look forward, and back, and ''dead-on'' at the mission work of the Presbyterian Church in Canada. This will cover ''our'' work in Canada and overseas. Programme Convenors—prepare to have your groups explore our urban frontiers, home and abroad; rural ones too; our medical and educational efforts.

Tweedsmuir Books, anyone? Well, not exactly. We're W.M.S., not W.I. But are you searching through old minute-books and documents—or helping bring your church's history-book up-to-date? The 100th Anniversary of our Church begins in June. Prepare!

Motherhood

Mary, the Christ long slain, passed silently,
Following the children joyously astir
Under the cedrus and the olive tree,
Pausing to let their laughter float to her—
Each voice an echo of a voice more dear,
She saw a little Christ in every face.

Then came another woman gliding near
To watch the tender life which filled the place.
And Mary sought the woman's hand, and spoke:
"I know thee not, yet know thy memory tossed
With all a thousand dreams their eyes evoke
Who bring to thee a child beloved and lost.

"I, too, have rocked my Little One.
And He was fair!
Oh, fairer than the fairest sun,
And, like its ray through amber spun,
His sun-bright hair.
Still I can see it shine and shine."
"Even so," the woman said, "was mine."

"His ways were ever darling ways"—
And Mary smiled—
"So soft, so clinging! Glad relays
Of love were all His precious days.
My Little Child!
My vanished star! My music fled!"
"Even so was mine," the woman said.

And Mary whispered: "Tell me, thou,
Of thine." And she:
"Oh, mine was rosy as a bough
Blooming with roses, sent, somehow,
To bloom for me!
His balmy fingers left a thrill
Deep in my breast that warms me still."

Then she gazed down some wilder, darker hour,
And said—when Mary questioned, knowing not:
"Who art thou, mother of so sweet a flower?"—
"I am the mother of Iscariot."

Agnes Lee

a small reflection

by agnes pierce

As Mother's Day comes around again let us centre our thoughts on home.

What is home to us? Is it the place where we grumble the most and are treated the best? Is it a place where we hang our hats and partake of our meals?

Perhaps, like myself, some of you like to wander into fields or woods and explore an old vacated home. Usually, I imagine that some pioneer lived there and worked from morn till night trying to make a neighborhood, a better country.

I like to think of my childhood home and the comfortable homeliness of it—the old horn gramophone, the old rocking chair and mother sitting darning socks or crocheting. There was the welcome home from school when children rushed in. (The big iron pot of homemade soup was on the stove and a lovely cake was made. How good it would smell and taste!) Then there is the memory of the family altar with Bible readings and prayer for each member of the family, especially for those away from home.

Home has a woman's personality stamped upon it. She creates an atmosphere—the comfort, rest, and arrangement of the home are largely her responsibility. The early training of children, hearing first prayers, teaching Bible stories, planning little parties all seem to come to mother.

I entered once a home where a young teenage boy had the wall of his bedroom covered with pornographic pictures. I spoke to his older sister (and guardian) about it and suggested that other pictures be put up. She said, "Oh! don't worry about him; he is just going through a stage." It led him to a forced marriage later on.

We are not helping our minds by looking at sordid pictures constantly, and we are not building up clean, strong manhood and womanhood by encouraging our young people to do so. God has made so many beautiful things for us!

The foundations of all homes must be strong, firm and lasting. Strong characters must have a firm, solid foundation. We are the homemakers—if we build on sand, our home will perish on the weak foundation.

Homes must also be friendly places. In the west, during the depression, many had little to share with others. Crops failed, grasshoppers ate what was left: little to share. Friends, even with only a small crust to share, a friendly hand clasp, a happy smile, can share some of the gladdest hours. Children should be taught to be friendly and make friends.

A sad note was once found beside the body of a man who took his own life in New York. It read, "It's because I had no friends."

Be a friend—but may we ever choose the friends that help to elevate us in our homes not drag us down to despair through evil doings.

The sacred laws of marriage ought to ever be remembered in the home. I fear many husbands forget that they are to love their wives as their own body, and as Christ loved the Church. I feel a great deal is constantly being said about obedience to husbands, but too little about husbands loving always.

It means so much when a husband comes in with a few violets he picked beside a creek early in the spring saying "Dear, here is something I thought you'd like." Bits of love shown mean so much. Too many forget their responsibility through the busy years. If more was said about husbands manifesting love and less about obedience, I feel the wife would be so much happier. But no, wives are constantly reminded to "obey your husbands."

Let Christ be constantly in your Home. Dr. Campbell Morgan, Bible teacher, invited his father to come and see his new home for the first time after his marriage. "How do you like it, Father?" he asked. "It's very nice but nobody walking through here will know if you belong to Christ or Satan. You have no Bible laying out, no picture of Jesus." At first Dr. Morgan was upset at that outburst, but talking it over with his wife, they decided their Father was right. So, a wall plaque was placed here and there, a Bible laid out somewhere, and a picture of Christ placed in a room. What about your home? Is the grace of God declared to all who enter?

Let us make our homes a place where the way to Heaven is constantly revealed. Someday we will move from it to a mansion prepared for us. Jesus said "I go to prepare a place for you." How beautiful a home that will be . . . prepared by the very hands of Christ Himself!

wms highlights

Bruce-Owen Sound Presbyterial

Taking the theme of the International Congress on Evangelism, Rev. Bob Armstrong spoke to the annual meeting in Owen Sound on "Let the earth hear his voice." A meeting in the 1800's was portrayed through a skit which was of particular interest to groups formed in that period. Part of further action planned is to express concern to those responsible for religious education in the schools.

Westminster Presbyterial

At the annual meeting, some interesting facts were discovered . . . for instance, one WMS group has membership of men and women. As well as talking about the past year, most reports came with a recommendation for the next year. The events of the gathering followed the theme "Feed my Sheep". Guests Rev. George Philips and Miss Brenda Moncrieff both spoke, along with Mrs. L. Noreen Foster who gave a presentation on Volunteers in Nursing.

Winnipeg Presbyterial

"Mission 99", the evening session of the annual meeting in Winnipeg, was a recognition night for workers and work in Winnipeg Presbytery. Three projects—Flora House, Fellowship House and Inner-City—were featured in slide presentations. The following morning's session consisted of a Children and Teen's Workshop.

Brampton Presbyterial

Under the theme "Reflection, Meditation and Dedication" ten groups at the annual meeting in Oakville studied the New Testament, concentrating on the women who encountered Jesus. Letters from missionaries had been gathered for the service, one letter of concern for each of the groups. These were then the basis for a later prayer service for the whole assembly.

Kingston

Family night for members of the WMS family—COC, Explorers, CGIT, Evening Auxiliary and Senior WMS—was a getting acquainted, sharing ideas time at St. Andrew's Church. Awards, Jr. Life Memberships and Life Memberships were given out. After dinner, a sing-along and a game "The Mall" were enjoyed.

Montreal Presbyterial

Participation was the rule at the annual meeting in Montreal, starting out with a sing-along led by Rev. Larry Paul and his West Islanders Band. A humorous skit "Planning a Meeting" was featured. Ideas and suggestions were presented in discussions, dialogues, and playlets rather than in formal reports. Representatives from CGIT and Explorers were present to tell about their activities.

Brandon Presbyterial

Bible study was a main feature at the annual meeting held in Brandon. Rev. Peter Ruddell conducted a workshop Bible study which considered different approaches to such study and then put the theory to practice by having group Bible studies.

Waterloo-Wellington Presbyterial

The theme for centennial "Remembrance, Response, Renewal" was also the theme of the annual meeting held in Guelph, at which Dr. John Johnston spoke. During the evening session, Mrs. Henrick Malik played the sitar then spoke on being a third generation Pakistani Christian.

Superior Presbyterial

Involvement in community—Mission Today—was the topic of concern at the annual meeting in Thunder Bay. Meals-on-Wheels, Volunteer Hospital and Home Care, Telecare, and Day Nurseries were all presented as another way "Mission Today" can help in any community. The 60th Anniversary of the Presbyterial was celebrated at a supper meeting which included a candle lighting ceremony. Guest speaker using the theme topic was Mrs. G. N. McCutcheon.

from: the treasurer

GENERAL FUND
January-February 1974

Receipts	Objective	Givings	Disbursements	
Quebec and Ontario	$72,200.	$2,957.	Education	$14,014.
British Columbia	20,910.	—	Editorial and Book Room	3,560.
Alberta	21,395.	1,172.	Administration	3,839.
Saskatchewan	11,695.	—	Taxes and Insurance	57.
Manitoba and Northwestern Ontario	16,985.	188.	Synodical Grants	1,135.
Hamilton and London	139,180.	10,790.	French Work	56.
Toronto and Kingston	146,020.	2,500.	Board of World Mission	43,476.
	$428,385.	$17,607.		$66,137.
Special Gifts		$ 572.		

In Remembrance

Mrs. Henry Sayers
Knox, Acton

Mrs. Sarah Scott
St. Andrew's, Beamsville

Mrs. John Hunter
St. John's, Cornwall

Mrs. H. Clements
Kenyon, Dunvegan

Mrs. Frank Phillips
Kenyon, Dunvegan

Mrs. Merrill Kerr
Georgetown, Howick

Miss Viola McEwen
Georgetown, Howick

Miss Hattie Waller
St. Andrew's, Kingston

Mrs. K. C. Lindsay
Presbyterian, Limehouse

Miss Elizabeth Reid
Presbyterian, Lucknow

Mrs. Eva Cumming
Knox, Midland

Mrs. G. B. Cunningham
Presbyterian, Orillia

Miss E. C. MacKenzie
Presbyterian, Orillia

Mrs. W. H. (Charlotte) Weir
St. Giles, Ottawa

Mrs. Ray Laffin
St. Andrew's, Richmond, Ont.

Miss Anne Keith
Knox, Teeswater

Mrs. Nellie Stevens
Fairview, Vancouver

Miss Susan Milne
Kerrisdale, Vancouver

Mrs. Kenneth R. Dow
Osgoode, Vernon, Ont.

Mrs. Nevin McWilliams
First, Winnipeg

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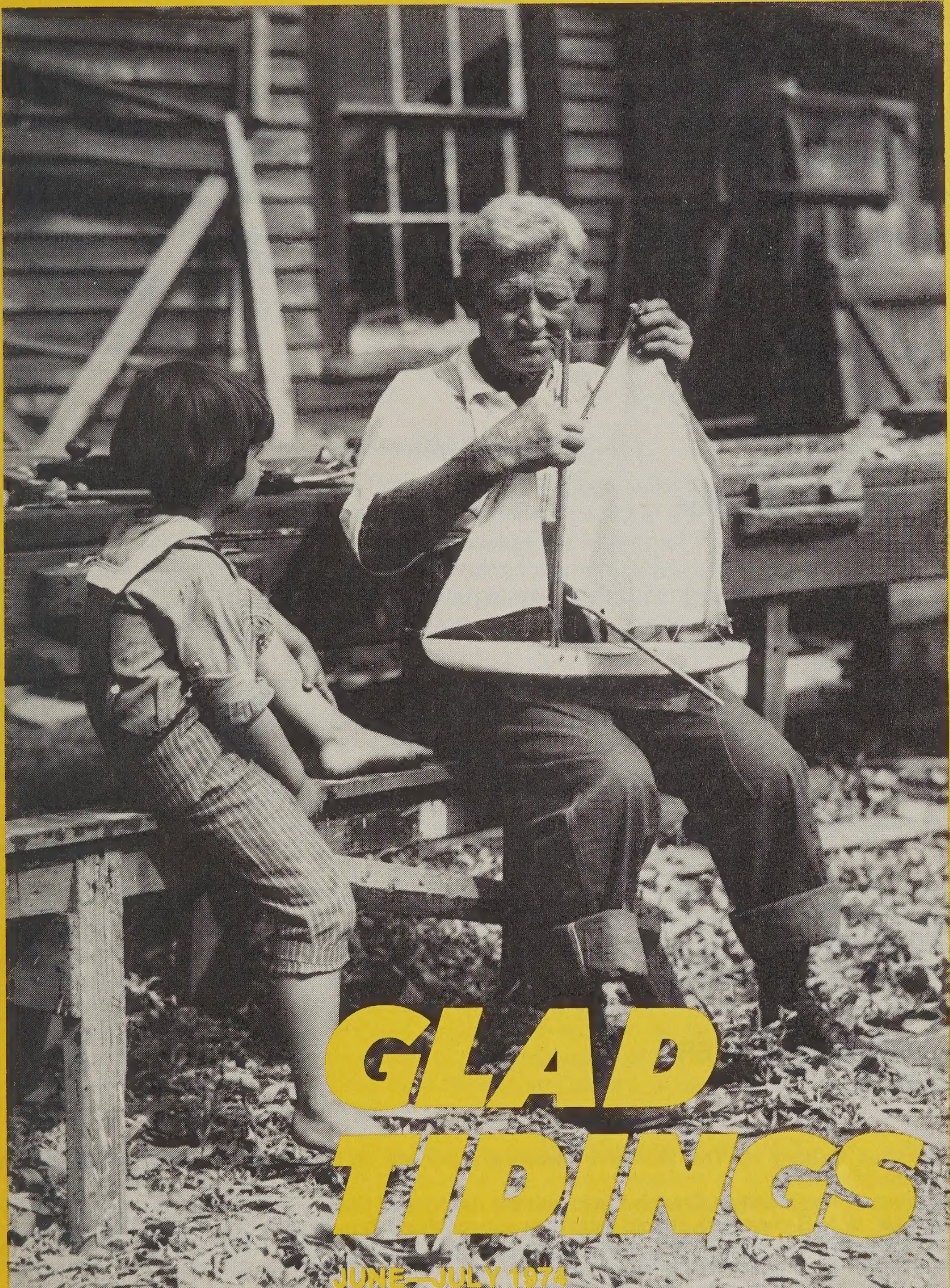

GLAD TIDINGS

JUNE—JULY 1974

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GLAD TIDINGS
JUNE 1974
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LAURA M. PLUMMER
EDITOR

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Women's Fellowship for Christian Service

by MARGARET KENNEDY

The Second Synodical Council of the Women's Fellowship for Christian Service has just ended and as I complete my task as retiring Synodical Secretary, I am enjoying a look-back, realising with great thankfulness what the women of this Church have done in these three years. Picture it—over ten thousand women, who up to now are members of W.F.C.S., coming from different church, language, social backgrounds—established in a common organization to serve Christ and His Church, under almost entirely voluntary leadership. How did this happen?

NAGPUR, November 30th, 1970: The Church of North India has been inaugurated. On this second day, 56 women from 15 of the new dioceses are seated in the colourful pandal discussing how they can carry out the recommendations of the Women's Sub-Committee on Church Union and become one fellowship across North India. It was decided that leaders present from the different areas would go back home and gather their women together so that Diocesan Fellowships might be formed and a first-draft constitution studied.

JULLUNDAR, April 1971: The First Synod of the Church of North India and the Synod in its wisdom invited Women Observers from every Diocese, thus recognizing the Women's Fellowship as a part of the Church. Thirty women gathered from 18 Dioceses; they suggested names to the Synod Nominating Committee for an Interim Synodical Executive. The feeling of excitement was summed up by one party—"How wonderful to be talking about working together for Christ's glory with women as far apart as Amritsar and Calcutta, Nandyal and Darjeeling! This is just a foretaste of the blessing that will be our's when representatives meet in the First Synodical Council, supported by the hopes and prayers of all the women of the C.N.I."

NAGPUR, October 28, 1971: The First Synodical Council of the W.F.C.S., with 50 women present, women from all spheres of life, career women in medical and educational work, housewives, mothers and a few full-time church workers. What has been accomplished up to now in the building up of this national organization? Plenty! Nineteen Diocesan Fellowships have been fully or partly organized. The Draft Constitution has been translated into 8 main languages and By-laws have been drawn up by 5 Diocesan

A

WITNESS
HOPE

C

A. Dr. K. Luther, President of WFC Synodical Council, with her husband Bishop Arthur Luther.

B. Members from all over North India of WFCS Enlarged Executive. Dr. Luther standing centre, Margaret Kennedy on her left.

C. Jabalpur Diocesan WFCS meeting—women drew the symbols then carried them at head of opening procession.

B

Munda women of Chota Nagpur Diocese at Ranchi, Bihar are giving the traditional welcome to visitors by dance, song and flowers. The centre women dance backwards and strew flowers on the path where the visitors walk. Margaret Kennedy received such a welcome during her January visit.

WFCS. The Five Aims of the WFCS have been studied, accepted and now the walls of the Hall in Nagpur are covered with drawings, entries for the Competition of making Symbols of the Five Aims. To choose the best five was quite a task! From each local member has been sent Rs. 1 for Synodical expenses plus an assessment from each Diocesan WFCS, and the result of this was that the travel of delegates and hospitality charges were all covered. These women of Christ are on their way!

AGRA, February 22nd, 1973: Again women left their jobs and homes, to attend an Enlarged Executive of WFCS, to study, listen and consider if the WFCS is becoming a real arm of service for Christ in His Church. There was news of women pledging themselves to fulfil the Aims, signing membership cards (now in their own languages), translating study books into regional languages, planning for leadership training and Presbyters' wives classes. At this meeting the revised Comprehensive Constitution of the CNI was studied with the help of the Moderator to see if the Church in its organization and representation was really using the gifts of half the laity, that is, the women members, all of them, not only WFCS ladies. The mission outreach programme needed to be more specific so the decision was taken that the WFCS, from assessed Synodical funds, would help in the support of Rev. Mithra Das, missionary to Fiji. Up to 1974 Rs. 6000 has been given.

In Jobat, Bhopal Diocesan WFCS Executive meet with Mrs. Shanti Solomon, founder of Least Coin Fellowship. (Right of Margaret Kennedy)

Fellowship at these top levels has been a cohesive force in working out what we trust is God's will for ways of witness and service by the women of CNI. However, the actual carrying out of such WFCS Aims is of course, evidenced at local levels. Here the women have given of their time, energy, skills, money—it is a thrill to hear the reports of what they have accomplished. Funds gathered in imaginative ways, including the Handful of Grain system, to support a village pastor, Bible women, expenses for workers who travel; fees and clothes for poor school children; help for widows and lepers. Not only have women fasted, but turned in the money for the food they did not eat, and so helped buy a church bell, support village girls in a Brides' School so that healthy, clean homes with literate mothers will result. In one area, clothing was brought in this way for destitute people in a famine area. In one diocese, the city women collected Rs. 1500 so that women from famine-stricken villages could come and enjoy the fellowship at a Conference. Some areas report how women go in groups to witness to their faith, to sell tracts, visit in hospitals, not only with the patients but with groups of nurses. In Bombay there is an emphasis on helping girls who come into the city for work and need not only a place to stay, but advice and protection. In Calcutta, Mother Teresa is asking for help with those living on the station platform. There is evidence on all sides that women know the meaning of Serving in Christ's name, wherever they are and whenever they see a need.

Now from the Second Synodical an appeal is going forth that the WFCS not only support work in Fiji but also provide one or two scholarships for girls to come to college in India from Car Nicobar Island—only one girl has so far reached college level from there. Women of WFCS, now in their second stride, will undoubtedly respond. In their Bible study and prayer life, in the Christian Home programme, in the wider spheres of witness and service, they are knowing the challenge of Jesus Christ who gave all to endow us with His life of purity, wisdom and strength. "For what has been, Thanks; for what will be, Trust"—the challenge will be met.

Leuenberg: DESTINATION or DEPARTURE?

by DANIEL L. MIGLIORE

According to an ancient Greek legend, Narcissus fell in love with his own reflection in a pool of water. Captivated by his own image, he refused to move for fear of losing his beloved. Day by day he became weaker and finally died.

This legend gives a penetrating insight into the human predicament. It also illuminates the history of the churches of the Reformation in Europe and North America. Like Narcissus they have been so infatuated with their own images that their freedom has been seriously limited, and the world around them has receded from their attention.

The gospel of Jesus Christ is the power that liberates men from the spell of narcissism. This was the experience of the Reformers of the sixteenth century.

At that time the Church was completely preoccupied with admiration and defence of its own traditions, powers and prescriptions for salvation. In this situation the Reformers rediscovered the New Testament message of God's gracious acceptance and forgiveness of sinners in Jesus Christ. Christian faith meant total trust in the freely given grace of God declared in the gospel rather than dependence on one's own virtues and accomplishments.

This recovery of the gospel was the beginning of a new freedom from self-destructive religious narcissism.The freedom of faith generated a new awareness of and active concern for all of God's creatures.

The Larger Question

Can the churches of the Reformation once again give convincing expression to the liberating power of the gospel? This is, I think, the larger question within which discussion of the Leuenberg Agreement* should take place.

The agreement is the result of years of study and discussion. Its primary intention is to show that Lutheran and Reformed churches in Europe have a common understanding of the gospel which makes church fellowship, i.e. pulpit and altar fellowship, possible. After centuries of isolation and mutual condemnations, the agreement is surely an important achievement in church relations.

But is the goal of wider church fellowship sufficient to break the enchantment of the churches with themselves? Does the Leuenberg Agreement represent a genuine surpassing of deadly ecclesiastical introversion? My answer must be: Leuenberg is a point of departure rather than the destination of the movement of the Reformation churches beyond narcissism.

The realization of church fellowship might be a signal that the Reformation churches are no longer spellbound by their own images. It might indicate that these churches have learned again to find their identity and their unity in the gospel rather than in their own traditions. This awakening would be a great gain over the denominational, regional and ethnic defensiveness which has dominated relations between Lutheran and Reformed churches in the past.

But if the realization of church fellowship is not to get stuck in new self-admiration, it must be coupled with a new awareness of the mission for which God frees and unites his people by the gospel.

Concern for the unity of the Church cannot be separated from concern for the unity of mankind. The community that is gathered by the living Word of God and nourished at the Lord's Table is also commissioned for responsible service in the world.

The Leuenberg Agreement does of course declare that the common understanding of the gospel which makes church fellowship possible also propels the churches toward "common service" and "common responsibility" in the world. According to the agreement, "The gospel liberates and binds the churches to offer common service." Those who faithfully hear the message of the free grace of God in Jesus Christ are "set free for service" and "should stand up for temporal justice and peace" among men.

Nevertheless, the achievement of church fellowship is the primary goal toward which the agreement is oriented. References to the church's service in the world are rather vague and lifeless.

Several Limitations

What are the limitations of the agreement in so far as it touches on the social task of Christians set free by the gospel? They may be stated under three headings.

1. *Concrete service.* Does the agreement escape the danger of empty abstractions and generalities in speaking of the service for which Christians are liberated? Is there any effort to name the particular powers which have men in their grip today and which contribute to dehumanization? Are there any specific examples given of the concrete service of others here and now made possible by the liberating gospel?

If the gospel has to do with God's justice, then we have to proclaim it in relation to the injustices men actually experience today and to their struggles for a just world. If the gospel announces God's liberating activity, then we must not isolate the understanding of it from the lived experience of bondage and suffering.

If the gospel declares God's power to create new life in men and institutions by his act of forgiveness and his promise of resurrection, then we must communicate this good news in the face of widespread cynicism and despair about the possibility of transforming conditions and structures which cause misery.

I am not pleading for some flashy theological pronouncement so the churches can be in step with the latest liberation movement and parrot the jargon of revolution. But can we speak responsibly today about Christian service in the world without any mention of matters such as intense racial hostility, the continuing nuclear arms race, the exploitation of the poor by the rich, the plight of migrant workers, the terrible violation of human rights in many societies?

2. *Solidarity with the poor.* In the numerous cults of private Christianity, the comprehensiveness of God's Lordship proclaimed by Jesus is lost. Stated rather bluntly, the gospel is often proclaimed and heard as assurance and comfort for "little ole me". This privatistic understanding of the gospel is widespread in both the Lutheran and Reformed churches.

The Leuenberg Agreement does not wish to encourage individualistic piety. Yet

I must ask: Does it state sharply enough the meaning and cost of Christian discipleship in the domain? Of course, the Church and its message should not be politicised, i.e. made subservient to particular political involvements. Nevertheless, the gospel frees us for the practice of social criticism and renewal. This involves risk and sacrifice on the part of the Church.

Awareness of unity in the gospel should at the same time arouse in the churches a new sense of solidarity with others, and especially with the oppressed and poor of the earth. When the cross of Christ is central in Word and Sacrament, Christians are stirred to a new consciousness of union with the crucified Lord and to a new solidarity with all the afflicted. The message of Christ crucified shakes the foundations of all existing orders based on estrangement and abuse of power.

3. **Critical Hope.** The gospel liberates persons and communities for bold and imaginative efforts in the service of others. It frees men to live in the creative expectation of the future promised by God. Is this adequately expressed when the agreement summarized Christian service as the search for and application of "rational, objective criteria" in the pursuit of justice and peace? Are we not also set free by the gospel from an all-too-easy acceptance of what present secular culture might deem to be "rational", "objective" and "realistic"? What militaristic venture of modern times has not been justified as altogether "rational"?

At one point at least the agreement comes close to acknowledging the critical significance of hope in God's promise. Jesus Christ is described as the incarnate, crucified and risen Lord, "the Coming One who opens up for the world its future." This affirmation underscores the provisionality of reality in its present form. The world is not yet finished. Its future is kept open by God's promise embodied in Jesus. The gospel sets men free to dream of possibilities of a more human world and to work for its realization.

Christian hope is critical hope; it refuses to play God, yet genuine hope is not content simply to accept things as they are. Hope is motivated by the vision of a new world. Above all, Christian hope is disciplined in the way of the cross as it explores the possibilities of making life more human in the world.

The Leuenberg Agreement does not speak with sufficient boldness and clarity about Christian hope, its critical and creative impact on human life here and now, as well as its difference from utopianism.

In conclusion, it would be disappointing indeed if the Lutheran and Reformed churches in Europe and in North America were still not ready to go even as far as the Leuenberg Agreement does in expressing a common understanding of the gospel. If we are not yet willing to move together from the Church to the world in the name of the gospel, the story of Narcissus must continue to haunt us.

(EPS)

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* *The final version of the Leuenberg Agreement was drawn up in March 1973. This document represents ten years of discussion between theologians and church leaders within the Lutheran, Reformed and United Churches in Europe. Its proposals are to bring about pulpit and altar fellowship among these churches, and to eliminate condemnations which keep Christian communities apart. The Presbyterian Church in Canada is a member of the World Alliance of Reformed Churches.*

NORTH END CH

by HELEN OLIVER

I have just returned from attending a Good Friday communion service at the United Church of Our Redeemer. This is an Italian United Church. Those taking part in the service were representatives of the Mennonite, Baptist, United and Presbyterian denominations. The congregation was made up mostly of residents of the north end of Hamilton. The hymns were sung with vigour and gusto in Italian and English. The choir sang an anthem in Italian and the Rev. Pizzolanti, minister of the church, spoke both in Italian and English. The church was full except for a few vacant pews at the front. The atmosphere was very warm and friendly, and on the way out many greetings of "Happy Easter" echoed throughout the building. One elderly Italian gentleman shook my hand vigorously at the door and exclaimed, "Happy Easter—God in the heart!" I heartily agreed and silently thought "Hallelujah—the real Easter message!"

This was the annual North End Christian Action (NECA) Good Friday communion service. It will be followed on Easter Sunday morning by a service in the park at 6:30 a.m. after which those gathered in the park will make their way to Calvin-Grace Church for breakfast hosted this year by Grace United Church. After the breakfast each will depart to their own denominational churches for their regular Sunday morning service.

NECA, as the name implies, is a cooperative effort of five denominations in the north end of Hamilton to combine their efforts in presenting Christ in a practical

A

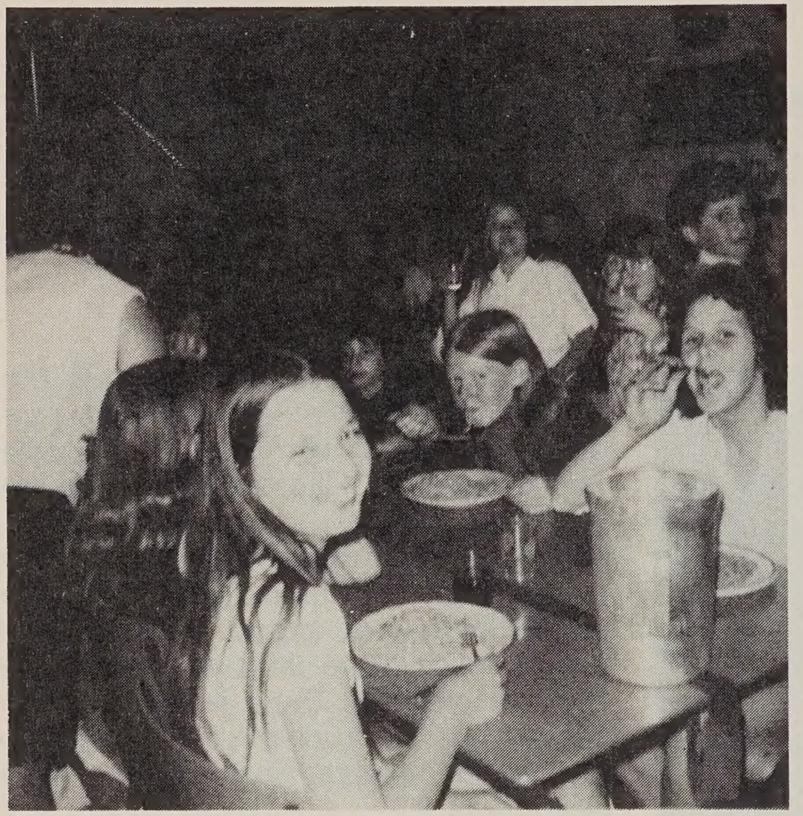
STIAN ACTION

way to the residents of the north end. The north end of Hamilton is a distinctive geographical area within which live people from every walk of life, some of whom are welfare recipients.

There are tremendous opportunities for outreach. Many Ontario Housing units are located in the north end of Hamilton and in one of these alone there are over three hundred children. There is also a large senior citizens' building located only two and a half blocks from Calvin-Grace Church.

In our cooperative efforts we try to meet the needs of the various facets of society in the north end. "Welcome Inn", a Mennonite home in the north end, has sewing classes for the ladies and after school groups for the children. They also have many projects for family outings. Eastwood Baptist has a number of youth groups, especially a boys' group where they are able to do carpentry etc. St. Luke's Anglican has Guides, Brownies, Cub and Scouts to educate and encourage the children. Calvin-Grace has an Explorer group plus four after school "Happy Time" groups weekly for both boys and girls of various ages. There are ladies' groups at Eastwood Baptist and Calvin-Grace for members and adherents of these churches. Calvin-Grace also has a prayer and Bible study group on Wednesday mornings which is open to all.

Grace United Church burned down approximately seven years ago and since that time its members have been worshipping at Calvin Presbyterian Church. The



B

A. Happiness is the "Happy Time" picnic.

B. The Explorers enjoy a spaghetti supper.

C

C. Crafts are the order of the day for this after school group.

church is now more commonly called Calvin-Grace. They have one service on Sunday morning. Each church has its own session, board of managers and ladies' groups. These two churches are cooperating beautifully together. They are served by one minister, the Rev. David L. McInnis, a Presbyterian.

The five denominations work together to put out Christmas hampers (last year 61 hampers were delivered) which contain articles of clothing for various members of the families and food enough for a week. At this point I must mention that the Presbyterian churches in the surrounding area have been marvellous in the help they have given at Christmas and throughout the year. God has indeed blessed the work in this way and we do thank Him for His many blessings. The other denominations also receive similar help from their sister churches. Each denomination pays a portion into a general fund for this work. As Calvin Church, for instance, is a mission charge of the Presbyterian Church in Canada (as there are not enough members for it to be self-supporting), this outside help is very much appreciated.

NECA meets once a month with each denomination taking their turn to accommodate and host the meetings. There are extra meetings in the springtime for those participating directly with the summer programme, namely the Summer Planning Committee. At this meeting members are busy planning the various activities in which the children and adults of the north end of Hamilton will be given the opportunity to participate during the summer. This is quite an extensive program consisting of weekly day camps, hikes, family outings, a farm-out program where children are invited to live on a farm for one or two weeks during the summer, a two-week vacation church school and the annual NECA summer picnic. Before this programme commences, those working on the summer program attend an overnight retreat centre for orientation.

NECA is a tremendously exciting experiment in close cooperation with a neighbourhood cluster of Christian denominations. By planning, working, worshipping and witnessing together, the Christians of Hamilton's north end are seeking to love one another and their neighbours as themselves in a wonderful out-going way.

Our one great aim and goal of NECA is that we may all grow in grace and in the knowledge and love of our Lord and Saviour Jesus Christ, and that He may be exalted as Lord of all.

"Summer at the beach" is a weekly event.

OUR GATINEAU HILL

As a Canadian Girl In Training,
Under the leadership of Jesus,
It is my purpose to
Cherish Health
Seek Truth
Know God
Serve Others
And, thus, with His help, become
The girl God would have me be.

By Lorraine Bentham

There is no better way to live our purpose than at C.G.I.T. Camp Kalalla, at Alcove, Quebec. Here on Long Lake (Lac Notre Dame) we will be celebrating the silver anniversary of camping at Kalalla this June.

Camping in our Gatineau Hill began in the summer of 1949, the campsite so named because it bordered on an old settlement named Kalalla. Many changes have taken place in the past twenty-five years: the area has increased from 50 to 100 acres; suitable buildings have been erected; and Penny MacGregor who presided over the opening ceremony of the camp is now the Honorary Chairman of the Ottawa C.G.I.T. Communittee which owns and operates Kalalla.

The very ownership of a camp by a C.G.I.T. Committee is almost unique. There are only two other such camps in Canada: Ryde Lake, owned by the Toronto C.G.I.T. Committee, and Brereton, owned by the Winnipeg C.G.I.T. Committee. Most other camps used are owned and operated by the Presbyterian, Baptist, or United churches, rented for a short time to C.G.I.T. groups or committees.

Methods of camping may change—conference, unit, modified unit, or co-ed—but the underlying purpose of the C.G.I.T. girl and her camp have remained the same. Flag raising, morning watch, vespers, campfire and taps have always been daily events, with interest groups and skill training in campcraft, nature study, drama, music, sketching, recreation, and handicrafts to help each girl experience the fulness of life in a truly Christian community.

A former camper at C.G.I.T. Camp Kalalla which is celebrating its 25th Anniversary.

The full and challenging daily programs emphasize Christian character building. Sunday morning service in Oak Chapel overlooking the Lake; vespers on Vesper Hill overlooking the vivid sunsets, placid lake and purple evening hills; campfire in the midst of the whip-poor-will thicket cannot help but give us reason to pause and ponder our creation.

This year the Ottawa C.G.I.T. Committee began several leadership programs. Last October a monthly "Think and Do" leadership training program for all C.G.I.T. leaders, camp leaders, sixteen and seventeen year old C.G.I.T.'ers and any interested adults was commenced. Year one touched on psychology of teenage girls, rainy day recreation, creative drama, Bible study, and the philosophy of camping. It will close with a Pre-Camp Training Session from June 21-23rd at Kalalla. It was designed not only to get camp staffs together, but also to provide intensive training in campcraft, creative drama, Bible study, and nature study. Year two of "Think and Do" will probably focus on C.G.I.T. group counselling, worship, leadership evaluation, mission study, Bible study, and other topics which the 54 counsellors presently enrolled will request. The "Think" part refers to the reading from a suggested booklist beforehand and to the short lecture at the beginning of the meeting. The "Do" refers to the related activities which occur during the major part of the evening. "Think and Do" has been nicknamed "the beanstalk" as Reverend Jack Birtch led the first topic, Reverend Jack Nield led the final meeting, and in between our registration just grew and grew!

A group of campers after Sunday Service, Kalalla '52.

Our C.G.I.T. Committee also initiated a Five Point Leadership Training Program this year which comprised the following: (Phase One) the "Advanced Camper Team" for senior girls to improve their camping skills; (Phase Two) Counsellor-in-Training (C.I.T.) for advanced Campers putting together their theory with practice; (Phase Three) Counsellor Training based on the two-year "Think and Do" course; (Phase Four) Director-in-Training (D.I.T.), a one or two year "internship" of a senior counsellor to learn the skills needed to administer and direct a camp; (Phase Five) Director Training for the constant instruction and evaluation of Directors. Out of this plan has come a potluck supper meeting every six weeks at which Directors and Assistants discuss camp policy, evaluate their understanding of it, and receive further camping materials and books to give a sound perspective to their learning.

Our Silver Anniversary celebrations began on Saturday, April 6th with our annual C.G.I.T. Tea. The tea pourers were former directors at Kalalla from the Ottawa and Montreal areas. A "Bring A Friend To Camp" poster contest was judged at the tea with camperships for Kalalla going to the enthusiastic winners. These posters are now displayed in Ottawa churches to advertise our twenty-fifth birthday.

On Sunday, June 9th the Presbyterian, Baptist, and United churches in Ottawa

Building a new tent platform with the assistance of the handyman.

will be celebrating C.G.I.T. Camp Kalalla's silver anniversary. It is hoped that the morning worship service will focus on a camping theme with "those girls in middies" ushering the congregations and reading the scriptures. That afternoon, Kalalla will hold Open House, inviting all to see our beautiful site and to watch the North Gower and Woodroffe United C.G.I.T. groups on their camping weekend.

Perhaps the highlight of the anniversary year will be our Silver Anniversary Reunion to be held September 7th and 8th at the campsite. All who have been involved with Kalalla are invited to join the fun and fellowship by contacting Miss Sharon Hawkins at 1112 Lazard Street, Ottawa K2C 2R6 or our registrar Mrs. F. C. Boyd at Box 145, Kanata K0A 2C0, Ontario.

Bible Study Class (1962) on Vesper Hill.

Thanks and praise,
For our days
'Neath the sun
'Neath the stars
'Neath the sky.
As we go
This we know,
God is nigh.

Day is done,
Gone the sun
From the lake,
From the hills
From the sky.
All is well,
Safely rest,
God is nigh.

He's got the whole world in His hands

By JEAN E. SONNENFELD

Our family was spending a sabbatical year circumnavigating the world. First stop was Japan. On Sundays we attended different congregations of the Korean Christian Church in Japan. We grew used to worshipping God in Korean and Japanese. He understood those languages better than we did. But we understood the warm Christian fellowship that enfolded us in each congregation where we worshipped. The fervent voices raised in prayer and praise lifted with them our worship too. The half-understood words did not matter particularly.

Next stop on the itinerary was Australia. Limp from the Tokyo summer we found that spring had sprung down under. It was September and the trees were breaking into glorious blossom. As part of the settling in process, we attended the local Presbyterian church—St. Andrew's, just like our church at home. We were even worshipping in English again. The children established themselves in Church School. After a couple of Sundays my eight-year-old came to me and asked, "Do the people here worship the same God as we do in Canada?"

Were we really so far away from home? Had I done such a poor job of teaching her about the one God who made and loves us all? Or was she completely topsy-turvy from all the new impressions and adjustments that took us to the underside of the globe?

The Psalmist knew better than we that God goes with us to the farthest end of the earth and accompanies us into our strangest experiences. In Psalm 139 he declared:

> *"If I take my flight to the frontiers of the morning or dwell at the limit of the western sea,*
> *even there will thy hand meet me and thy right hand will hold me fast."*

A few months later, as we continued our journey across Asia and Europe, mail from home had a hard time catching up with us. We were sometimes turned away from hotels where we thought we had reservations. But we never felt lost. Christian congregations in Singapore and Kathmandu, in Istanbul and Leiden enfolded us with their friendly acceptance and with God's unchanging love. We found out for ourselves that

> *"Though hast traced my journey and my resting places, and art familiar with all my paths."*

Yes, God is the same all over the world. Only his people are different. We are all eight-year-olds when we wonder how we can worship God in a strange place. The order of service may be different, the hymns strange, the language unknown. But God is there. He can call us all by name, wherever we are. And so we all answer our one God in our different languages, our different words, our different hymn tunes—but he understands and loves us all. Only when we hesitate to worship God in strange places do we tell the world that we think there are different gods in other churches. God is at home everywhere in his universe because he made it and loves it. Are we at home everywhere that he is at home?

No matter how far any of us travel this summer, we will never go so far that God has not been there ahead of us.

Prayer

Let the people praise you, O God. Your name is great over all the earth because you have made us all. We praise you for the fellowship of Christians worshipping you in every part of your world. We praise you for listening to us all and loving the many ways we have of praising your name.

When we are strangers in a strange place you are there ahead of us, and your people are there, ready to accept us if we will accept them. Forgive us when we let the strangeness of another place or another church prevent us from joining your people when they worship you. You are so great and we are so small. Help us to see more of your greatness as we learn new ways of worshipping you from other people in other places.

Let all the peoples praise you, O God. Amen.

(If you wish to use this selection for your Auxiliary's worship, you could read part or all of it, along with Psalm 139:1-12,23-24 or Psalm 67. You could sing the hymn "Jesus shall reign where'er the sun", and finish with "He's got the whole world in his hands". Adapt the prayer to fit the needs of your group.)

A TRIBUTE

Helen Penn Sinclair

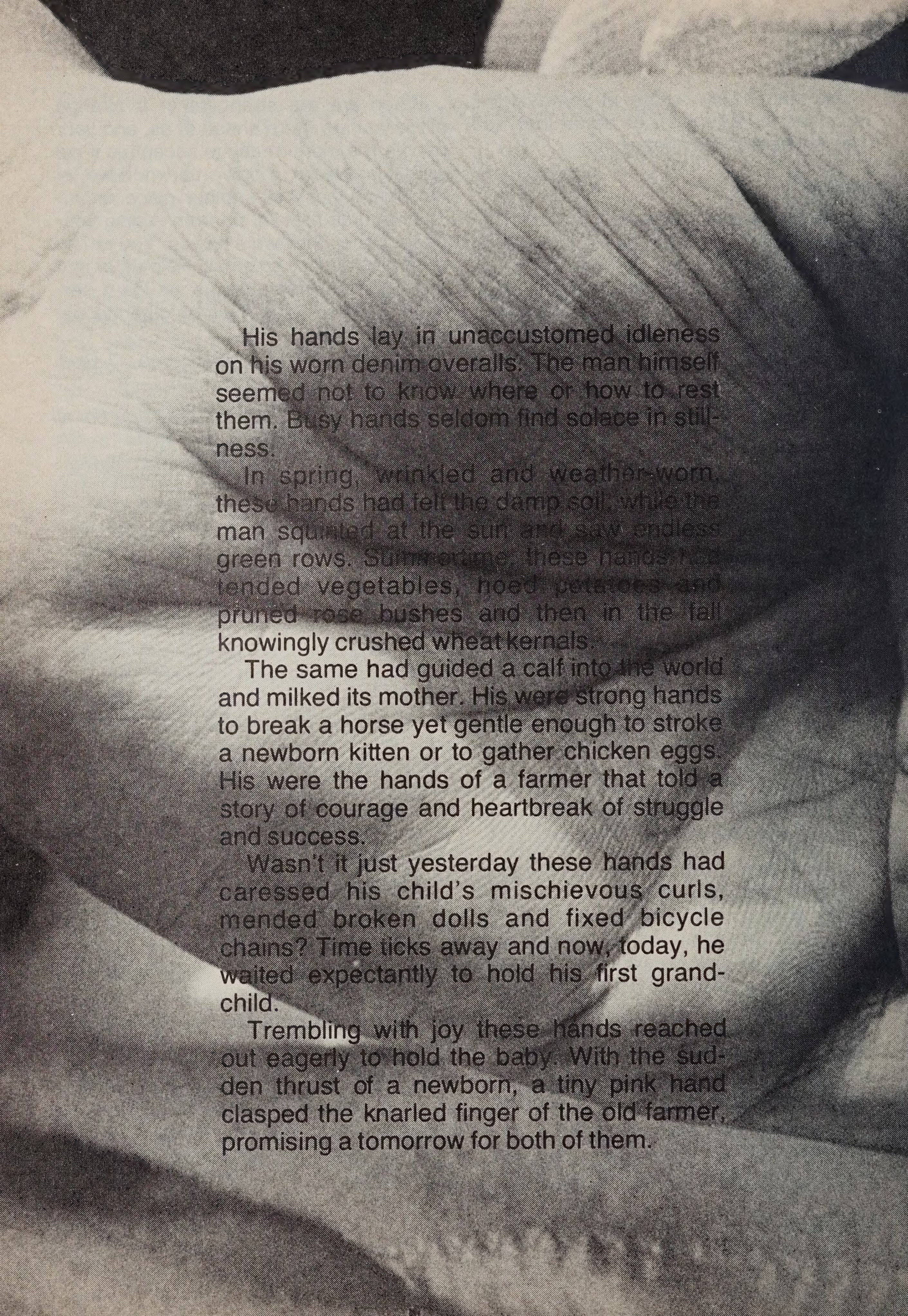
Many members throughout the Women's Missionary Society were saddened to learn of the death of Mrs. I. G. Sinclair on January 29, 1974. Helen Penn Sinclair was born in Glasgow, Scotland where she received her education. As a young woman she left her family and came to Canada settling in Toronto where she later married and lived the rest of her life.

Her interests were many and varied. Always interested in the work and mission of the church, she gave active leadership in the congregation serving as leader in Mission Band and President of the WMS Auxiliary. Her interest in the Chinese people was deep and for some time she taught English to newcomers to the city from China. Other interests were the work of the W.C.T.U. and the Canadian Bible Society. Music and handwork were her relaxation.

In 1952 Mrs. Sinclair became a member of Council Executive, and served from 1955 to 1962 as Treasurer of the Society. From 1962 until 1966 her office was that of Welcome and Welfare Secretary.

Mrs. Sinclair possessed a great gift as a warm and friendly hostess, and her home was always open to friends, among them many missionaries. The members of the Programme Committee for the 100th Anniversary in Montreal in 1964 met regularly for planning at the Sinclair home and enjoyed many delicious buffet suppers before beginning work for the evening. It was at one of these meetings that Mrs. Sinclair proposed that an Anniversary Book be compiled containing the name of members past and present. Her suggestion was carried out, and the result is well-known to all members of the WMS. The Anniversary Book and Anniversary Fund remain a memorial to Helen Penn Sinclair.

Our heartfelt sympathy goes to her daughter, Helen, who has been doubly bereaved. Her father, Mr. Innes Grant Sinclair, died very suddenly on Good Friday, April 12.



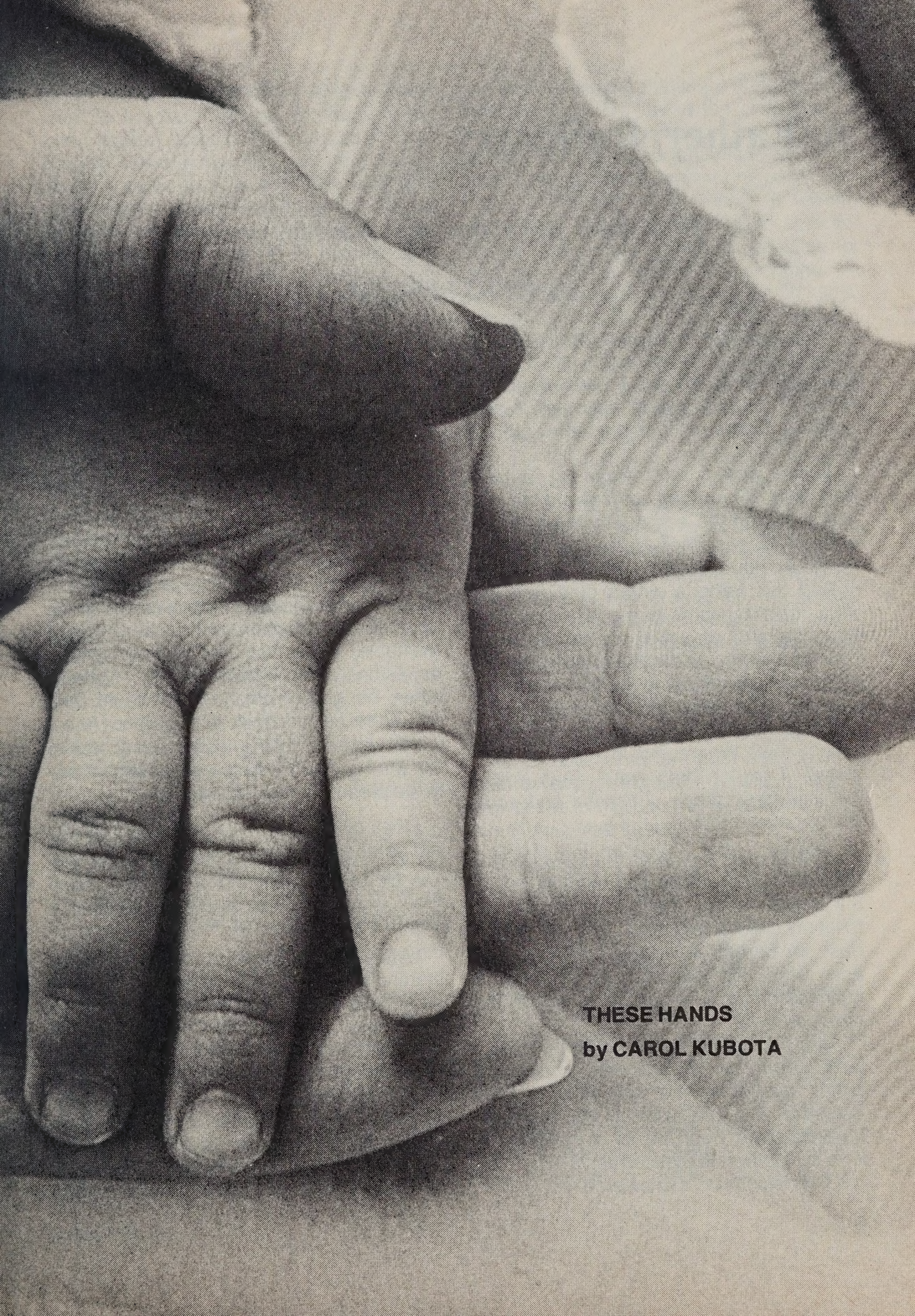
His hands lay in unaccustomed idleness on his worn denim overalls. The man himself seemed not to know where or how to rest them. Busy hands seldom find solace in stillness.

In spring, wrinkled and weather-worn, these hands had felt the damp soil, while the man squinted at the sun and saw endless green rows. Summertime, these hands had tended vegetables, hoed potatoes and pruned rose bushes and then in the fall knowingly crushed wheat kernals.

The same had guided a calf into the world and milked its mother. His were strong hands to break a horse yet gentle enough to stroke a newborn kitten or to gather chicken eggs. His were the hands of a farmer that told a story of courage and heartbreak of struggle and success.

Wasn't it just yesterday these hands had caressed his child's mischievous curls, mended broken dolls and fixed bicycle chains? Time ticks away and now, today, he waited expectantly to hold his first grandchild.

Trembling with joy these hands reached out eagerly to hold the baby. With the sudden thrust of a newborn, a tiny pink hand clasped the knarled finger of the old farmer, promising a tomorrow for both of them.



THESE HANDS

by CAROL KUBOTA

A Father Reflects

If I were to start my family again

by JOHN DRESCHER

"What have you learned from your own experience and through counseling parents? What should I have done differently? I have young children. If your children were small again what would you do?"

These words burst from the burning heart of a father sitting across from me. He was suffering the empty, deathlike feeling a father senses when his son has strayed. He felt he had failed as a father.

And this father's words stay with me. Although they came to me in a direct and blunt way that day, they are not the words of a lone father. In them are the questions which are uppermost in the minds of many parents, if they take parenthood seriously.

What has experience in counseling taught me? Where would I put the emphasis if my children were small again? I've pondered these questions and some things have surfaced.

Love of child's mother. If I were starting my family again, I would love the mother of my children more. That is, I would be freer to let my children see that I love her. It is so easy for parents to assume love, to take each other for granted, and so to let a dullness creep in which can dampen the deepest love.

After I spoke on family relationships to a large group of fathers and mothers, a father approached me and said, "If I understand you this evening you said the greatest thing I can do for my child is to love his mother. Is that correct?"

"That is correct," I answered.

When a child knows parents love each other, there is a security, stability, and sacredness about life which is gained in no other way. A child who knows parents love each other and who hears them expressing words of love for each other needs little explanation about God's character of love or the beauty of sex.

To let my child know I love his mother, I would seek to be faithful in doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions, and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. And I would whisper loving words about her in the ears of my children. I would praise her in the presence of my children.

Does all this sound sentimental? Then I am persuaded many families need more of this kind of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates or it will die.

Listen to my child's concerns. If I were starting my family over again, I would do more listening. Most fathers find it hard to listen. We are busy with the burdens of work. We are often tired when we arrive home from work. A child's talk seems like chatter and unimportant. Yet we can learn so much more by listening than by talking—especially from our children.

I would listen when my child shares his little hurts and complaints, his joys and what he is excited about. I remember as clear as the day it happened the time my busy father listened to me, as a first grader, when I came home frightened about a situation at school. His calmness and concern, demonstrated in listening to me, relieved my fears. I was ready to return the following day full of courage and confidence. Had he simply said my fear was foolish or had he refused to hear me out, my fears would have grown.

I would seek to keep from staring into space when my child is talking to me. I would try to understand what my child says because I now believe that the father who listens to his child, when he is small, will find that he will have a child who cares what his father says later in life. I now believe there is a vital relationship between listening to a child's concerns when he is small and the extent to which the child will share concerns with his father when he is in his teens. The father who takes time to understand what his child says when the child is small will be able to understand his child later in life.

If my child were small again, I would stop reading the newspaper when he wants to talk with me. And I would try to refrain from words of impatience at the interruption. Such times can be the best times to show love and kindness.

One evening a small boy tried to show his father a scratch on his finger. Finally after repeated attempts to gain his father's attention, the father stopped reading and said impatiently, "Well, I can't do anything about it can I?" "Yes, Daddy," his small son said. "You could have said, 'Oh.' "

In listening I would pay more careful attention to my child's questions. It is estimated the average child asks 500,000 questions by the age of fifteen. What a privilege for every parent—a half million opportunities to share something about the meaning of life.

These early years are the years for teaching. And by the time the child reaches fifteen, parents have done most of their teaching. By fifteen the child knows what the parents believe. From now on parents' primary opportunity is to be available when the child comes for help.

Give a feeling of belonging. If I were starting my family again, I would seek to use as many opportunities as possible to give my child a feeling of belonging. A sense of belonging is essential for a child's security and feeling of worth. And when a child feels he belongs in his family and is of real worth there, it is not a big step also to feel accepted, loved, and of worth to others and in God's sight.

How are feelings of belonging generated? By doing things together. By sharing common concerns and trusting each other with responsibilities. Celebrations of birthdays, when the person rather than the gifts is central, create a sense of belonging. A sense of belonging is built into the child when prayers are prayed on his behalf, when his opinions are valued, and when he is included in the serious and fun experiences of the family.

He feels he belongs when he is invited to be involved in the responsibility and work of the family. No part of child guidance is more important than assuring the child by action and word that he is important for the family and he has a place in the affections of the family.

Praise my child. If I were starting my family over again, I would seek to be freer to express words of appreciation and praise. Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic, "If I had a teen-ager," says, "I would bestow praise. If the youngster blew a horn, I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would say so, hoping that it would get a good grade when it was turned in. If his choice of shirt or tie, or socks or shoes, or any other thing met my liking, I would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence, more than proper, sincere praise—not flattery but honest compliments when he does well.

Take more time with my child. If I were starting my family again, I would plan to take time to do more things together. In every father's week there are 168 hours. He probably spends about forty hours at work. Allow another fifteen hours for driving to and from work each week, overtime, and lunch. Set aside fifty-six hours per week for sleep. That leaves a father fifty-seven hours each week to spend elsewhere. How many are actually spent with his family?

A group of 300 seventh- and eighth-grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their father only at the dinner table. A number never saw their father for days at a time. The average time father and son were alone together for an entire week was 7-1/2 minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around thirteen and my brother was ten, Father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for the disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table Mother smiled. 'The circus keeps coming back you know.'

" 'I know', said Father. 'But childhood doesn't.' "

A prominent businessman asked a friend, "Would you like to know what I am giving my son for Christmas?" He showed a piece of paper on which he had written: I give you one hour of each week and two hours of every Sunday to be used as you wish."

Laugh more with my child. If I were to start my family again, I would laugh more. That's right. I would laugh more with my child. Oscar Wilde wrote: "The best way to make children good is to make them happy." I see now that I was much too serious. While my children loved to laugh, I often must have conveyed the idea that being a parent was painful.

I remember when I laughed with my children—at the humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living room floor. And I remember the times they told of these experiences with joyful expressions, years later. I know when I laughed with my children our love was enlarged and the door was open for doing many other things together.

In answer to the father who sat across the table, I've jotted down these reflections. Like most important experiences in life, none of these are great ideas or difficult to remember. These simple suggestions, however, can make relationships with our children more meaningful and shape the future of a child more than great things which demand a great deal of money or exceptional ingenuity. Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. So a father's faithfulness in the small things of life determines to a great degree the happiness of the home.

What do you say to a Theravadin?

by m. roy gellately

We hear a great deal about how we must be relevant in our teaching and in our activities as Christians in today's world. No doubt this is true. But I wonder if there are times when it is more relevant to be irrelevant.

In order to speak to a Theravadin Buddhist, for example, you must be on his wavelength. A *Theravadin* is an orthodox Buddhist from Sri Lanka, Burma, or Great Britain. He is a purist. His desire is to overcome desire by strictly following the Buddhist teaching without engaging in speculation. Basically he does not think this world is very important—just a testing ground. Relevance to everyday life, then, is almost triviality.

An interesting example of how to present the Gospel by being irrelevant is reported as a conversation by D. T. Niles in **Buddhism and the Claims of Christ:**

"**Christian:** Judged by the obvious and insistent problems of his day, the life of Jesus was largely irrelevance.

Buddhist: What do you mean?

Christian: He had no program for the achievement of Jewish independence. He conducted no campaign for the enactment of juster laws. He put forward no plans for the reconstruction of village or town life.

Buddhist: Are you saying that Jesus does not make the problem of goodness worse because his life is an irrelevance?

Christian: Isn't the tragedy of living accentuated for us because we try to live a life that is too total an attempt to meet life's immediate problems? We live too completely in one dimension, the dimension of our own time. Jesus has shown us that there is a second dimension—the dimension of God's eternal purpose."

In this example the Christian is attempting to begin where the Buddhist is. He tries to listen to the real concerns that Buddhism addresses itself to: concern about goodness and overcoming evil; how to live a worthwhile life; self-development as a real person. These things are of special importance to the Buddhist and central to his thinking. And Buddhism has many deep insights to share.

Christians find many things in the teaching of Jesus and the New Testament that have a direct bearing on these matters. Both sides then have much to discuss. But it should be remembered that the Buddhist speaks from a limited perspective in that the orthodox Buddhist does not believe in the existence of God: he remains agnostic. So long as Christians speak of Jesus in terms of goodness, human nature, truth and meaning, then both sides are on firm common ground.

What about the Cross? To mention how Jesus accepted the role of the Suffering Servant of God to redeem men from sin and death opens up a new dimension. For a Buddhist, as for a Christian, Easter opens the way to God.

This 'n' That

Books

Introducing the Bible
William Barclay
The Bible Reading Fellowship $1.25

Dr. Barclay wrote this book especially for the Bible Reading Fellowship and the International Bible Reading Association. It is a valuable book for those wishing to learn about the Bible. He describes the making of the various books of the Old Testament and how the choice was made as to which books should be included. He then deals with the books of the New Testament. Paul's letters were written as the letters of a pastor—not as an author. He discusses why the Gospels were not written until later in the life of the early church. There is a chapter on the Apocrypha.

Dr. Barclay then writes on how to study the Bible so that it may widen our knowledge, deepen and enrich our lives. The final chapter entitled "The Inspired Book" tells us why people have found it so.

This book gives easy and interesting reading. If you have read many of Dr. Barclay's other books, however, you will find considerable repetition.

Devotionals for Nurses
Rhoda S. Lapp
The Bible Reading Fellowship $2.95

This book contains 25 meditations for nurses. Some of them are very meaningful and imaginative. "God's Xrays" tells us that God knows all about us. "How to Deal with Frustrations" and "Night Duty" are helpful. Some seem more fanciful, however. I cannot imagine a young nurse receiving her cap upon graduation and thinking about receiving a golden crown when she reaches heaven. It is hard to imagine anyone actively engaged in working and living having longings for the life to come.

Some parts of this book will bring pleasure to most nurses, but some parts I would question.

The MacDonald's Mixing Bowl
Available from Violet Tucker
23 Archibald Street
Truro, Nova Scotia $3.00

Here is a cookbook for creative cooks, packed with 500 delicious down east recipes.

Culinary delights from applesauce meat loaf to blueberry grunt are discovered in this Nova Scotian book. This book is like a collection of ever-so-tasty recipes gathered from friends. The ladies from Nova Scotia say:

"We'll try our best to please you
And hope we have succeeded.
To cook with very best results
This book is all that's needed."

They have succeeded with me, and I'm sure they will with you. Mrs. Tucker indicates this book can be bought for $3.00 a copy and sold for $3.95, thus making it a fund-raising project for groups.

Cinema

About a year ago I reviewed a film for this column called "Sounder". I was impressed at that time with the very sensitive portrayal of an impoverished black family's life in the south. It in no way mitigated the misery of their situation, but inspired the nobility of spirit of the people involved.

Now I am pleased to commend to you another film by the same people. It is called **Where the Lilies Bloom.** This time it is a story of a poor white family in the south. Once again the theme is far more the dignity and nobility of character of people rather than an enthralling story. A fourteen-year-old girl nurses her father during a terminal illness, at the same time, caring for an older but impractical sister and a younger sister and brother. To avoid having the family separated, they conceal the father's death and she assumes the full responsibility. In spite of the portrayal of hardship, it is a happy film that sends you out of the theatre grateful for the blessings of one's life and with an appreciation of human determination and pride. It is an excellent family film.

It's hard to find a really funny movie that will provide a good laugh: however, I succeeded on the weekend when I went to see **The Three Muskateers.** It's a whole movie of British slapstick.

Unlike the Carry On Gang who have long since lost their humor by trying too hard to be funny, this movie hangs its humour on the plot and makes the whole effort acceptable. It's backed with some very funny lines.

There is a fair list of names in it, including Racquel Welsh, so the slapstick is bordering on acting. In addition, there is a bit of a surprise towards the end of the movie, so liveliness is maintained.

The Three Muskateers won't be winning an Oscar (unless it is for costumes and sets which really are lavish), but it's good diversion, and pure escapism. And, just to leave you laughing, the movie ends with some scenes from The Four Muskateers which is on its way.

For entertainment sprinkled with a few laughs and (if you're the type) a few tears, try **The Way We Were.** It's a love story, and if you in the mood for a bit of sentiment, it's a pleasant movie to take in.

The Way We Were stars Barbara Streisand and Robert Redford. A lot of people just can't take Streisand, but if you like her, the performance is quite good. It's not the zany role she had in "What's Up Doc?" but it is funny. And there are more serious moments, a change from those previous sparkling roles.

The setting is the '40s . . . that makes half the movie. The styles, the old cars definitely chalk up points for nostalgia, and at the same time makes it kind of fun. And then, of course, there is the award winning song. That is all you hear of Streisand singing, but it is, nevertheless, the title song that has drawn attention to the movie.

The story isn't totally whimsical. If you are in the mood to go to see a sentimental kind of love story, you're probably in the mood to think about the issue that becomes a crisis in the plot. The movie does cash in on the "refreshingly old-fashioned plot" that "Love Story" made popular but is the kind of thing that once in a couple years is enough. It has a bittersweet ending.

I enjoyed it, but then I enjoy Barbara Streisand, Robert Redford and glimpses of antique MG's.

BWM News

Overseas

Miss Beatrice Scott will be on Deputation work in Canada until December 31, 1974.

Miss Mavis Hyndman will be on study /deputation furlough May to September; will return to the Korean Christian Church in Japan.

Miss Dawn Ross, overseas volunteer, joins the regular mission staff September 1. She will return to Canada for a brief holiday and deputation work mid-September. Assignment: Japan Urban Industrial Mission.

Rev. & Mrs. C. McGill return to Canada mid-July for study/deputation furlough for one year. He will study the implications of the Spirit Movement among the Tayal people in Taiwan.

Miss Joy Randall, R.N. (Taiwan) returns to Canada early July for a study/deputation furlough for one year.

Rev. & Mrs. B. Embree (Taiwan) will have in Canada a short furlough, then will return to Taiwan Theological College. The Embree family will study at University of British Columbia.

Rev. & Mrs. T. Ellis (Taiwan) will spend in Canada a one year study/deputation furlough. Mr. Ellis will return to be chaplain at the Tainan Theological College.

Rev. & Mrs. R. Wilson (Nigeria) return to Canada for a four-month furlough and deputation in Western Canada.

Mr. & Mrs. J. Whitefield, Special Volunteer Assignment, have completed 3 months at the Helen MacDonald School, Jhansi, (India) engaged in maintenance and clerical work. Their work permits for Jamaica have been approved and they will proceed early June to the Library at the United Theological College of the West Indies, Jamaica.

Rev. & Mrs. T. Samuel have been appointed for Overseas work.

Rev. & Mrs. R. Archer appointed to Taiwan, to come on staff June1st. They will attend Toronto Institute of Linguistics (TIL) and Mission Orientation Course (MOC).

Rev. & Mrs. John Bell will attend (TIL) & (MOC) as well.

Canada

Rev. Charles Shaver (Hanover) has been appointed to the new North Burlington extension charge effective September 1, 1974.

Rev. R. J. Ritchie (Armed Forces Chaplain) has been appointed to Olds-Carstairs, Presbytery of Red Deer.

General Items

Dr. E. H. Johnson has been invited to participate by the United Presbyterian Church U.S.A. in a Study Conference on China in July in New Mexico.

Rev. G. A. Malcolm will attend the Church of North India, 2nd Synod meeting July 7-14 in New Delhi, India and take this opportunity to visit the Jhansi & Bhil areas.

The Board of World Mission accepted the resignation of the Rev. Ron Mulchey as Secretary of Church & University effective May 31, 1974. Mr. Mulchey has been asked to serve as a part time consultant until a successor is appointed. Any person who would like to apply for this position, contact the General Secretary BWM, 50 Wynford Drive, Don Mills for details.

Rev. G. Johnston has written the Mission Popular Report and has now been assigned to catalogue mission materials in the Archives at Knox College until August.

BWM Chairman, Rev. James and Mrs. Crabb have returned from a visit to Taiwan and Japan.

In this issue

L. Lorraine Bentham is Program Chairman of the C.G.I.T. Camp Kalalla Committee.

John Drescher is Editor of the Gospel Herald.

Rev. M. Roy Gellately is a part time lecturer at Ewart College, Toronto, in Living Religions. We introduce in this issue a monthly column on world religions to be written by Mr. Gellately who is minister at Erin Mills.

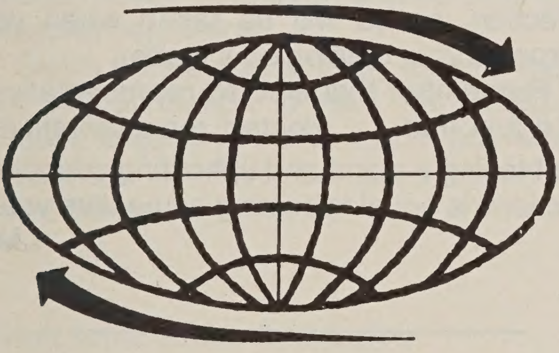
Margaret Kennedy, retiring Synodical Secretary of the Women's Fellowship for Christian Service, Church of North India, has been requested to remain in India for one year for Stewardship Promotion.

Carol Kubota, President of Athalie Read WMS at St. Giles Church, Galgary, again contributes in this issue. Refer to January 1974.

Helen Oliver is working under the Board of World Mission in Inner City Mission, Presbytery of Hamilton.

Daniel L. Migliore is Associate Professor of Theology, Princeton Theological Seminary.

Jean E. Sonnenfeld, from Windsor, has been contributing to Glad Tidings from around the world. See January, March and October, 1973.



in the world

What do you do between elections? A lot of talking about what The Government is or isn't doing? A lot of complaining if things aren't to your satisfaction?

If that's all you do, it's something, but not much. For some reason, many voters feel that after they leave the polling station, matters are out of their hands until the next election.

Not true! And not a very responsible attitude, particularly for a Christian who should be informed and vocal on controversial issues. Members of Parliament are elected to represent their constituents. If every voter just dismisses what is going on from election to election saying "The government does what it wants to do, anyway" then that is what will happen . . . Members of Parliament will make decisions based on their own resources. If, however, a voting citizen feels strongly about an issue, and expresses a view to his Member of Parliament, then he is acting as a responsible citizen contributing to the input that will be considered in the decision making.

It is quite easy, in such a vast country, to feel insignificant, to feel things are out of your control; but Members of Parliament do welcome contact and feedback from the constituents. A good letter of opinion is taken seriously, and registering support or disapproval for a bill is also worthwhile and influential. Elected representatives are concerned with public opinion because they do want to represent their constituents. (And, they are also anxious to be reelected!)

If you are concerned with an issue and decide to express your opinion to your representative, write a personal letter. A letter, uniquely written, indicates an honest concern. It will carry more weight than the signing of a petition, for example.

Letters from individuals are more influential than letters from organizations. If the matter is one about which many members are concerned, encourage each person to express an opinion to their respective Members of Parliament. Write individual letters rather than a joint or form letter.

Be informed about the issue, and keep up on current developments. If you know what you're talking about and express valid comments, your letter will be taken seriously. Illustrate that you know the implications of a bill (quoted by number), and say how it will affect you and your community.

If you are expressing disapproval or disagreement, offer a concrete alternative. Don't simply threaten to vote for someone else next time . . . that will only weaken your argument. Ask your Member of Parliament to take action if he or she has neglected a matter. Make a suggestion as to what should be done.

Give support to your representative when you are in agreement. Everyone, including politicians, appreciates a little commendation rather than constant criticism.

Don't write a letter on every bill that comes along. Some people become chronic letter writers, but eventually their letters are discredited.

Ask for further information or word your letter so that a reply is required. That will ensure attention is given to your letter. Make certain your name and address are legible.

There are many ways to make your opinion count. Depending on just how sincerely concerned you are with an issue, you can find many ways to express your concern in action. If you are anxious to do more than writing representatives at various levels of government, you can join an action group related to your concern. Perhaps you are already involved in a political party. When a candidate knows you are working very hard for a successful election, notice will be taken when you express your opinion on a matter.

Remember that elected representatives are just that . . . *elected representatives.* Not taking a stand and upholding your convictions is equal to casting a negative vote!

LMP

Our country, right or wrong. When right, to be kept right; when wrong, to be put right. *Carl Schurz*

NEWS

Spiritual Awakening Reported In Sierra Leone

Freetown, Sierra Leone (EP)—The largest evangelistic crusade in Sierra Leone's history was the culmination of a series of remarkable events reported by missionary observers.

The "New Life Crusade" here, conducted by Billie Hanks, Jr. of Fort Worth, Texas, resulted in 1,366 professions of faith in Jesus Christ and 2,600 other decisions.

The Southern Baptist evangelist said local Christians and missionary representatives in Freetown, the capital of Sierra Leone, view it as phenomenal for their tiny West African nation.

Sierra Leone was actually the first modern African nation to hear the Christian gospel, beginning in the late 1700s when Britain set up Freetown as a haven for freed slaves.

Cook Announces Children's Book Contest

Elgin, Illinois (EP)—The David C. Cook Publishing Company will award $2,500 for the best original book manuscript for children between ages 7 and 13.

The purpose of the contest is to encourage writers to produce children's books which will reflect a Christian perspective on life. The manuscripts must be 23,000 to 30,000 words and the deadline is November 1, 1974.

Bible Course in India Enrolls 3,000 monthly

Bangalore, India (EP)—This month, if it's "typical," about 3,000 people in India will begin the initial study "Who is Jesus" in the Bible Way Correspondence School, a program aimed at informing people about Jesus Christ.

Some 36,000 new Bible students are anticipated in 1974, according to Mrs. Richard H. Hellinger, missionary press representative. But Mrs. Hellinger doesn't feel her responsibility for the new students ends with mailing a booklet and tract.

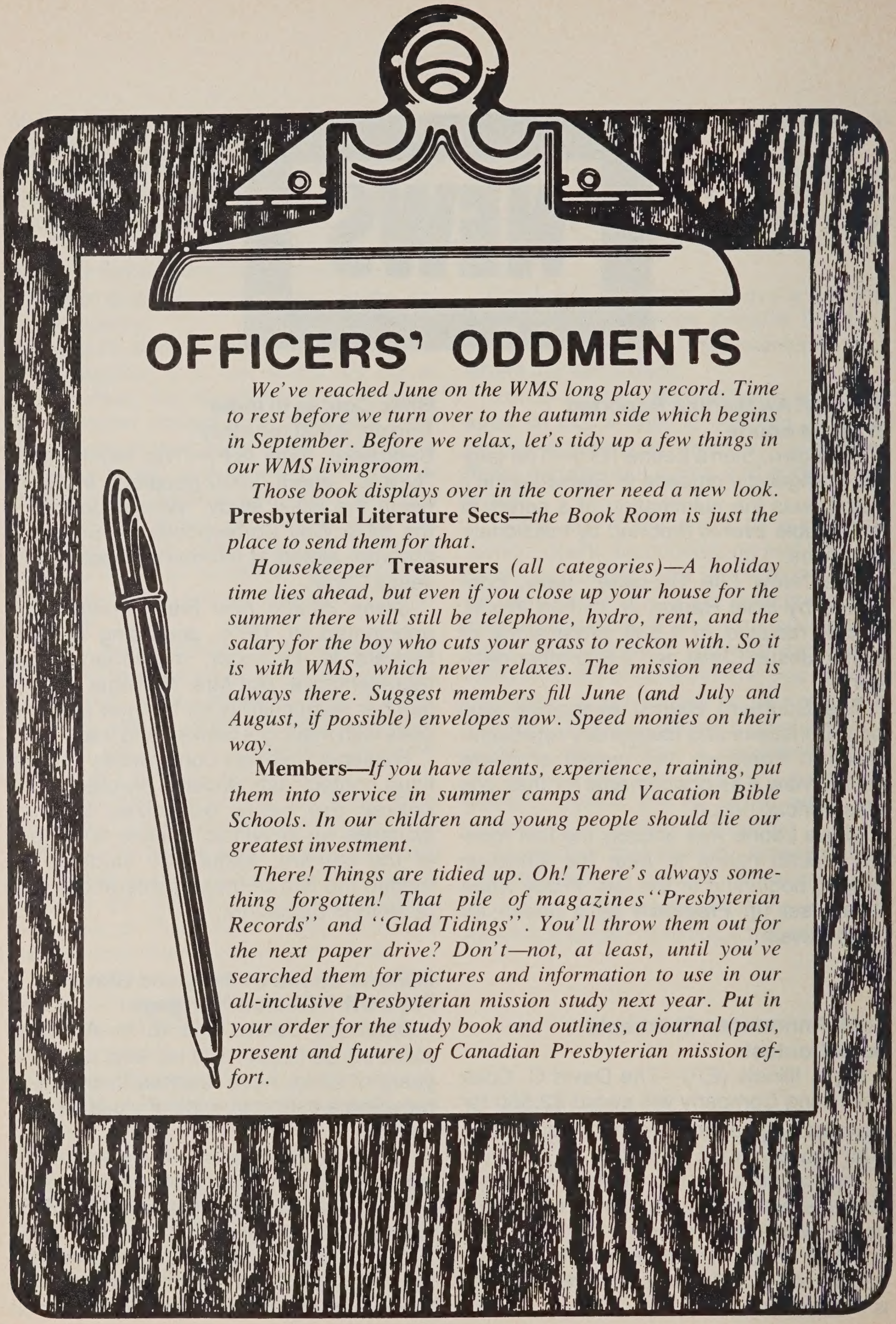
Regional "seekers conferences" to continue contact with students enrolled in the course are being organized by missionaries for individual villages and areas of the country. About 200 students attended the first of these conferences held recently in Bangalore.

Million Pounds Of Recycled Glass Pays Off A Church Mortgage

Brooklyn, Connecticut (EP)—A retired plumbing contractor and his wife, after four years of effort, have reached their goal of recycling a million pounds of glass for their church.

The $10,000 they raised by selling the glass for a penny a pound was donated to pay off a second mortgage on St. John Lutheran Church here.

Olga and Elis Rabb of Canterbury, Connecticut, started the project as a combined fund-raiser and environment-improver.



OFFICERS' ODDMENTS

We've reached June on the WMS long play record. Time to rest before we turn over to the autumn side which begins in September. Before we relax, let's tidy up a few things in our WMS livingroom.

Those book displays over in the corner need a new look. **Presbyterial Literature Secs**—*the Book Room is just the place to send them for that.*

Housekeeper **Treasurers** *(all categories)—A holiday time lies ahead, but even if you close up your house for the summer there will still be telephone, hydro, rent, and the salary for the boy who cuts your grass to reckon with. So it is with WMS, which never relaxes. The mission need is always there. Suggest members fill June (and July and August, if possible) envelopes now. Speed monies on their way.*

Members—*If you have talents, experience, training, put them into service in summer camps and Vacation Bible Schools. In our children and young people should lie our greatest investment.*

There! Things are tidied up. Oh! There's always something forgotten! That pile of magazines "Presbyterian Records" and "Glad Tidings". You'll throw them out for the next paper drive? Don't—not, at least, until you've searched them for pictures and information to use in our all-inclusive Presbyterian mission study next year. Put in your order for the study book and outlines, a journal (past, present and future) of Canadian Presbyterian mission effort.

A Cheery Visit with Cherry

by JOY RANDALL

"Auntie, good morning!" So begins the daily rounds of the Children's Ward at Changhua Christian Hospital for Joy Randall. Her friend In-thau (which in English means "Cherry-Peach") is the special patient, an extra good and very brave little patient who is recovering from severe burns. Despite very painful treatments, a cheerful little Cherry has as a favourite Bible verse "I will trust and not be afraid."

Cherry is one of the patients Joy Randall ministers to at Changua Christian Hospital. In central Taiwan, this 212 bed hospital gives medical services to people of that area. It has several clinical departments such as Medical, Pediatric, Surgical, Obstetrics and Gynechology, Ear, Nose and Throat, and Eye Departments. It also has special departments recently started—Psychiatry and Intensive Care Unit. There are many burn cases each year, and because other "remedies" are usually tried first before admission to the hospital, the treatment of burns is very difficult. We have pictured the hospital and Joy Randall with Cherry's sister having a cheerful visit with Cherry. Joy Randall with return to Canada in July.

HONORARY MEMBERSHIP—1973

Alexander, Miss Eva
Ottawa, Ont.

Allan, Mrs. Field
Madoc, Ont.

Ayre, Miss Jessie
St. Catharines, Ont.

Beggs, Mrs. Eric A.
Orillia, Ont.

Brett, Mrs. Walter
Madoc, Ont.

Campbell, Mrs. John
Toronto, Ont.

Cates, Miss Stella M.
Ottawa, Ont.

Clayton, Mrs. Caleb
Shelburne, Ont.

Collins, Mrs. Frank
Ottawa, Ont.

Conkey, Mrs. Arthur
Strathroy, Ont.

Cooper, Nettie
Calgary, Alta.

Cox, Mrs. A. A.
St. Catharines, Ont.

Crain, Mrs. Rolla L.
Ottawa, Ont.

Cross, Mrs. W. H.
Toronto, Ont.

Crow, Isabel
Guelph, Ont.

Cutt, Mrs. J. Calvin
Goderich, Ont.

Dagg, Mrs. Jessie
Ottawa, Ont.

Daniels, Mrs. H. P.
Calgary, Alta.

Davidson, Mrs. Harry
Montreal, Que.

Davis, Mrs. V. L. (Margaret)
Toronto, Ont.

Dowkes, Mrs. C. (Margaret)
Medicine Hat, Alta.

Druce, Miss Dorothea Pearl E.
Kingston, Ont.

Duke, Mrs. T. A.
London, Ont.

Edwards, Mrs. Bertha
Saskatoon, Sask.

Elder, Miss Ethel
Goderich, Ont.

Ellis, Mrs. Frederick C.
Ottawa, Ont.

Esler, Rev. J. Reynolds
Port Colborne, Ont.

Gibson, Kathleen
Scarborough, Ont.

Gillies, Margaret L.
Moose Jaw, Sask.

Grant, Mrs. Amy
Cornwall, Ont.

Hailstone, Mrs. John
Madoc, Ont.

Hamilton, Mrs. Roy
Atwood, Ont.

Hill, Mrs. Cecil
Montreal, Que.

Johnson, Mrs. Ton
Arnprior, Ont.

Kelman, Mrs. W. G. (Lyla)
Paris, Ont.

Kernohan, Mrs. David
Madoc, Ont.

Kerr, Mrs. Haddon
Howick, Que.

Kerr, Miss Millicent
St. Vital, Man.

Kilpatrick, Mrs. Beatrice
Marmora, Ont.

Lapalm, Mrs. Edward
Madoc, Ont.

Lewis, Mrs. Russell
Madoc, Ont.

Lillew, Miss Mary
Toronto, Ont.

Lockie, Mrs. C. Stewart
Milton, Ont.

MacColl, Mrs. A.
Regina, Sask.

MacDonald, Miss Flora
Goderich, Ont.

MacIver, Mrs. Iver
Maxville, Ont.

MacKay, Mrs. A. L.
Hamilton, Ont.

MacLennan, Mrs. Alberta
Ottawa, Ont.

MacPherson, Mrs. Russell H.
Orillia, Ont.

MacQueen, Mrs. John A.
Dunvegan, Ont.

McBean, Mrs. F. (Queenie)
Mooretown, Ont.

McCall, Shirley
Guelph, Ont.

McCoy, Mrs. Carl
Madoc, Ont.

McGillawee, Mrs. Joseph
New Hamburg, Ont.

McFarlane, Mrs. Edna
Strathroy, Ont.

McIntosh, Mrs. Hugh
Madoc, Ont.

McPhedran, Mrs. Neil (Lorraine)
Wyoming, Ont.

Miller, Miss Elsie
Winnipeg, Man.

Morrison, Miss Minnie
Caledonia, Ont.

Mullin, Mrs. Alexander
Toronto, Ont.

Noble, Mrs. Margaret
Hamilton, Ont.

Nott, Mrs. Isobel
Strathroy, Ont.

Oswald, Mrs. George
Hamilton, Ont.

Phillips, Miss Jean
Ottawa, Ont.

Pratt, Mrs. H. W.
Toronto, Ont.

Provins, Mrs. Leila
Toronto, Ont.

Richel, Mrs. Bernard
London, Ont.

Ritchie, Mrs. Jean
Kincardine, Ont.

Robertson, Miss Christina
Toronto, Ont.

Russell, Mrs. Eric
Port Colborne, Ont.

Scott, Mrs. Kaye
Welland, Ont.

Smith, Mrs. M. (Edna)
Medicine Hat, Alta.

Stout, Mrs. Harry
Belleville, Ont.

Stowe, Mrs. Kenneth
Goderich, Ont.

Sutherland, Mrs. George
Ripley, Ont.

Thain, Miss Clara
Stirling, Ont.

Thorburn, Mrs. George
Orillia, Ont.

Thorner, Mrs. Romaine
Wallaceburg, Ont.

Walls, Mrs. H.
Newmarket, Ont.

Walton, Mrs. John
Toronto, Ont.

Wilken, Mrs. Carl
Atwood, Ont.

Yari, Mrs. Miriam
Welland, Ont.

Yeandle, Miss Ruth
Vancouver, B.C.

a small reflection

by agnes pierce

A FRIEND

II Chronicles 20:7 "Abraham thy friend forever"
Romans 4:20 "He staggered not at the promise through unbelief"

In the verse quoted we see Abraham, the Old Testament prophet, being a friend of God and not allowing unbelief to disqualify his friendship. At this season of the year we are going on many and various types of holidays, meeting old friends and new ones. Some of the new ones will be just passing summer friends, but others will be lasting friends. Some of the friendships formed among the young (and even some not so young) may lead to a later marriage.

What is the first step to friendship? I would say it is being a friend yourself.

To be a friend we should strive to lift up, not cast down; to encourage, not discourage; to set an example that will be an inspiration to others. To be a friend, we should close our eyes to others' faults, strive to be tolerant and have an understanding heart that forgives.

In searching for a friend, seek one with high principles and great purposes. This point I strongly stressed in rearing my two children. "Watch their purposes and aspirations," I often warned. All of us are like magnets and "like attracts like." We get what we give in most cases. It has often been said "A true friend knows all about you and loves you just the same." A friend shares your happiness and honors and joys, revealing no jealousy.

If through adverse circumstances your friend should come to poverty, your friendship should not cease; and if health fails, then your friendship should shine out the brighter. It is in these times your friend truly needs you. And may we strive not to let anyone break up a dear and happy friendship through false tales, unkind words or thoughtless speaking.

Abraham's faith in God is enough to prove he was truly a friend of God. Read the story of how he was about to offer his only son to God, yet he believed God would provide another sacrifice or raise the boy again. God provided a ram caught in the thickets.

Why was Abraham such a friend of God? Was it not because he often talked with God? Every place he went, Abraham erected an alter to God. He wanted to have a special place to worship God. He was a man of great business affairs as he had flocks, herds and cattle. He carried on a vast trade by caravan. He was judge, priest, counsellor and father of his people. Still, amid all this he took time to worship God, to enjoy God's friendship. His faith always helped him to keep a clear vision of the "City of God" (Hebrews 11:8-17).

Life is made sweet by the friends we have made,
And the things which in common we share,
We want to live on—not because of ourselves
But because of the people who care.
It is in giving and doing for somebody else,
On that all life's splendor depends,
And the joys of this life—when you've summed it all up—
Are found in the making of friends.

Remember the best and truest friend of all is Jesus Christ our Lord. He leads and guides us all the way from earth to heaven if we just trust Him. Love is always manifested in true friendship. Let us manifest it to God and man during the busy, restless summer days.

In Remembrance

Mrs. Bert Matthison
Presbyterian, Avonton

Mrs. Wilbert Anderson
Knox, Bobcaygeon

Mrs. Wilbie McMillan
Knox, Listowel

Mrs. J. E. Barrett
New St. James, London

Mrs. Olive P. Leigh
St. Georges, London

Mrs. C. Stanley Marsh
Boston, Milton

Mrs. Emmett McGibbon
Boston, Milton

Miss Lillian Wylie
Ephraim Scott Memorial, Montreal

Mrs. Verna Henderson
St. Andrew's, Newmarket

Mrs. Charles E. Clark
Erskine, Ottawa

Mrs. D. Lamb
Presbyterian, Richmond Hill

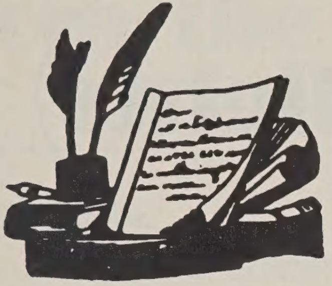
Mrs. Clara Hettrick
West St. Andrew's, St. Catharines

Mrs. Myrtle Corless
Westminster, Smiths Falls

Mrs. Christine Robson
Morningside—High Park, Toronto

Miss Lena Bissett
Mount Pleasant, Vancouver

Mrs. Eva Currie
Knox, Wallaceburg



Letters to the Editor

. . . I would like to take this opportunity to say how very much I appreciate our mission magazine. I just would not want to ever be without it—contains such a wealth of interesting and vital information of mission work around the world. I like the new format and really appreciate the officers corner and the meditations by Agnes Pierce. They are much more than a small reflection.

May every blessing be yours as you continue to publish the Glad Tidings.

(Mrs.) Helen Stewart
Ingleside, Ontario

Many thanks for sharing your interesting magazine "Glad Tidings". I enjoy reading it and can pray objectively for certain projects and people.

Shanti Solomon
Delhi, India

Our WMS group are desirous of extending this delightful little magazine to those among us who do not subscribe to it. Therefore—would it be possible for us to have a few back numbers of February and March? The members of our group who do receive "Glad Tidings" feel we have such a resource of information for a few cents, and we wouldn't care to carry on without it!

It is such an interesting little book, with all kinds of news about our missionaries—and it is full of advice.

Mrs. Winnifred Arnold
Montreal, Quebec

Dear Ziegfried:

I feel kind of stupid writing to a computer, but so many different things happen these days that I suppose unless one goes along we then are considered a square head or something such like.

Well really, my computer friend, I hate to send in a complaint at this time of year (this week being Holy Week and Sunday we celebrate our Lord's triumph over death) but you Boo Booed on the list I sent you, and you neglected to send this list direct to *me* the Glad Tidings Secretary. The very first name on the list you sent back does not belong to my Church, and the 10th name down was not on my list, although she has decided to include it on my list next time I have to send one in, and maybe two other ladies as well.

I shall forgive you this time little friend and properly ten times ten but *please* try to keep my list straight because I am new at this job too. A joyful and happy Easter to you and all the staff of Glad Tidings.

Mrs. John Goodall
Saskatoon, Saskatchewan

P.S. I just couldn't seal this letter, Ziegfried, without saying something really nice. The ladies in my church are very happy with the wonderful "food for thought" that we have been getting in the last few copies. They've been wonderful. Bye now.

Ziegfried's Note: Thanks to the many Glad Tidings Secretaries who sent me such bright, happy, and full-of-fun letters.

wms highlights

West Toronto Presbyterial

Guests from Bermuda Mrs. Leslie Smith and Mrs. Drury were welcomed to St. Andrew's Church for the Presbyterial meeting. Speaking on the Bible Society work in Asia, Mrs. Russel Self offered information on scripture distribution and provided a colourful display. After a Sixtieth Anniversary dinner, Mrs. J. M. Burnett, President, spoke on her world trip.

Winnipeg Presbyterial

Sight, sound and savor of India . . . approximately one hundred people were treated to a capsule presentation of the recent study on India at a Thankoffering Meeting held at St. John's Church. An Indian call to worship and Indian hymn were part of the program that was enthusiastically received. Features included a film "Fifty Miles from Poona", a sari dance performed by Sunday School girls, a brief on present day India with artifacts, and a sampling of Indian food prepared by an Indian friend, Mrs. Raman.

Sixtieth Annual meeting

Manitoba and Northwestern Synodical gathered in Thunder Bay for an annual meeting focused on "Anniversary and Renewal". A skit using symbolic "traffic signals" provided a message for the delegates. The history of the Society for the past sixty years was also depicted. Miss Louise Reith, Executive Secretary, spoke of the present work of the Society and conducted a worship service. During the meetings of the second day, Miss Shiena Smith was guest speaker taking as her topic Indian work at Shoal Lake.

Regina Presbyterial

A "Go and Tell" panel dealing with the topics of medical work in Haiti, hospital visitors, education in Kenya, the Coral Ridge program of evangelism, and heritage and faith was a feature at the sixtieth annual meeting. A worship service conducted by Rev. Clifford Johnson and communion were also part of the two-day meetings.

Barrie Executive Meeting

An officers' training instruction session conducted by Dorothy Keller, Education Resource Person and May Nutt, Adult Secretary, was part of the executive meeting. In addition to making plans, the group were inspired by the devotions on "Renewal, Response and Reward."

Walkerton

From Jerusalem, Miss Laura Collar addressed members from many denominations gathered for a recent WMS meeting at Knox Church. Soloist Mrs. R. Waters added to the service which had the theme "The Living Bread."

Hamilton and London Synodical

Chesley was the location of the Annual Meeting at which Mrs. J. M. Burnett, President, was guest speaker. A slide presentation on Supply was given by Mrs. W. A. McCutcheon, and an evening worship service, "Celebration of Christian Community", was conducted by Rev. J. D. Gordon. The installation of officers was conducted by Miss Margaret Ramsay, a retired missionary from Guyana.

from: the treasurer

MEMBERS—

Please remember that our W.M.S. (W.D.) expenses must be met every month all through the year. Where your Auxiliary does not meet during July and August it would be most helpful if contributions for those months could be given before June 30.

Thank you for your co-operation.

Rilla V. Adamson
Treasurer

SYNODICAL GIVINGS

January-March 1974

Objective			1973	1974
20,910.	BRITISH COLUMBIA		1,092.	1,527.
72,200.	QUEBEC AND EASTERN ONTARIO		4,390.	8,528.
21,395.	ALBERTA		—	2,131.
11,695.	SASKATCHEWAN		994.	1,132.
16,985.	MANITOBA AND NORTHWESTERN ONT.		1,211.	1,556.
139,180.	HAMILTON AND LONDON		18,465.	18,967.
146,020.	TORONTO AND KINGSTON		10,600.	13,800.
$428,385.			$36,752.	$47,641.
		Special Gifts		$ 610.

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GLAD TIDINGS

AUGUST-SEPTEMBER 1974

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GLAD TIDINGS
AUGUST-SEPTEMBER 1974
VOLUME 50 NUMBER 7

LAURA M. PLUMMER
EDITOR

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COUNCIL 1974 ~

Happy laughter, serious consideration, sharing experience, studying God's message, meeting old friends, and working on business all happen at Council. Through four very busy days, delegates from across Canada gather together to think about the work of the Women's Missionary Society (W.D.), and plan the future direction of the Society.

Council takes place annually in Toronto at Ewart College, usually during the last week of May. This year, 63 delegates plus staff and occasional visitors gathered, the delegates being voting participants of Council. Mrs. Larua Burnett, President, presided over the sessions.

Synodical Presidents gathered the previous day for a session; the Council itself began on Monday afternoon when Council Executive hosted a fellowship tea and welcome.

People meeting people . . . that's the order of the day Monday evening in the beautiful lounge of the college. A buffet supper was held when delegates and guests had a chance to get acquainted. The list of guests was quite inclusive . . . WMS staff, BWM and BCL Secretaries, Board Chairmen, and others. This is also a time for delegates to meet their hostesses, Dr. Margaret Webster, who is principal of Ewart College, Miss Ada Adamson and Rev. Irene Dickson. In attendance on Monday evening, Dr. Donald MacDonald, Rev. J. A. Crabb, Mr. Frank Whilsmith, and Rev. Bert Young (representing Mrs. Margaret Taylor) all brought greetings.

Combining the spirit of the 60th Anniversary and the theme "Forward—Widening Our Vision", the theme hymn for the week was introduced on Monday evening during the opening session. From then on, the praise selection "Christ is the King" was heard from time to time.

The Moderator of the 99th General Assembly, Rev. Agnew H. Johnston, sent greetings and was represented by Dr. E. H. Johnson. In speaking Dr. Johnson recalled the words of the Moderator "Although our church has many problems, the Word is there." Dr. Johnson spoke of the vigor and vitality of that Word, and remarked "We have allowed that Word to be circumscribed by the good housekeeping which Presbyterians are noted for." He continued "We must liberate the Word to be heard." Dr. Johnson conducted the worship service commencing with the hymn "Joy to the world". The service and his comments were based on Colossians 1: 11-27 saying "the task assigned to is to declare his message in full." As it had begun, the service ended in praise with the singing of "Thine be the glory, risen conquoring Son."

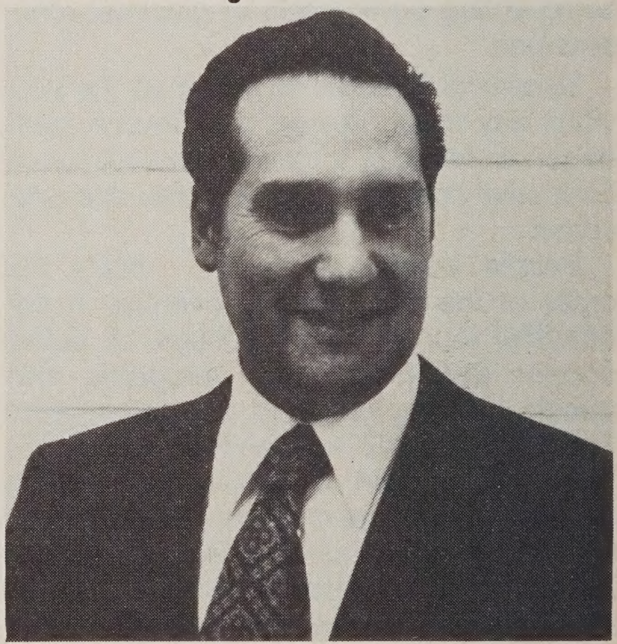
The Imperative Mood

"The Imperative Mood" was the topic Dr. Mariano Di Gangi chose to speak on at the opening session of Council. Passages of scripture, spoken by Christ and in the imperative mood, were the basis of his message to the many gathered. The first passage from Mark 16 emphasizes "Go and evangelize the whole creation." Dr. Di Gangi said "To evangelize is not a gimmick, but a gospel; is not a method but a message; to evangelize is to make known the evangel, the gospel." The first section of his address underscored the need to go and share the good news of the gospel with the whole creation. Dr. Di Gangi then referred to the message in Luke 24 which indicates Christ's plan that beginning in Jerusalem, the disciples should go to all the earth bringing the message of repentance and remission of sins. "We can't be Christian and be callous to the needs of world," said Dr. Di Gangi. Paraphrasing, he added, "What shall it profit man to gain social and political revolution, if he lose his own soul?" He summed up by saying "We must preach remission as well as repentance."

The third scripture portion, in Matthew, suggests conversion is never an end in itself, the message being to go and make disciples, (not converts). Dr. Di Gangi stated it is not merely being born again, but continuing to grow. He commented on Christ's command to teach them to observe everything He had commanded, and to integrate converts into God's community.

The last portion of scripture chosen was John 20 in which the risen Christ says "As the Father hath sent me, so send I you." Dr. Di Gangi reminded those present that from the time we become known as Christians there is no choice of whether or not we are going to be missionaries. The choice is whether we will be good ones or bad ones. "How are we going to accomplish the mission?" The reply Dr. Di Gangi gave was "Receive ye the Holy Spirit. The power of the Spirit that Jesus gives makes us come alive." He continued that "Jesus has spoken in the imperative mood, and when the Church has listened, the gospel has spread." Dr. Di Gangi pointed out there are hinderences as repressive governments, false ideologies, parochialism of Christians at home, but concluded that "We must give of ourselves that what Christ wills will be done."

Dr. Mariano Di Gangi



During Council, delegates were especially pleased to have returned missionaries join with them in their meetings. Miss Beatrice Scott, and Miss Mavis Hyndman were able to attend several of the sessions. Miss Scott has served in India, and Miss Hyndman in Japan. Miss Anna MacDonald, formerly a missionary in British Guiana, was also in attendance.

Chapel Services

Each morning of Council, a service of worship in the Chapel commenced the day's activities. These were conducted by Miss May Nutt, and featured a study of Colossians. The first day was an introduction to the Bible study "Lord of All". The second morning worship was a service in which all participated in a statement of affirmation and praise. "On joyous trust in Christ's power and victory, we can live with freedom and hope, whatever the present may be. The Lord is at hand." The theme for the third morning was "Living through Loving." A slide presentation illustrated the thoughts "The love for equals is a human thing—The love for the less fortunate is a beautiful thing—The love for the more fortunate is a rare thing—And then there is the love for the enemy." Miss Lois Powrie contributed to the worship by singing "Take this new day." Delegates then left the worship service with the challenge of Colossians chapter three.

In addition to the worship services, Bible studies were a part of morning events throughout Council. All delegates were able to freely participate in small groups, each group having an Education Resource Person as leader. These study groups met to discuss Colossians.

Greetings To Council

Greetings were brought to Council delegates from the Board of World Mission by Rev. George Malcolm, and from the Board of Congregational Life by Rev. Bert Young. Mr. Malcolm spoke particularly of the cooperation which exists between the Board of World Mission and the WMS. Mr. Young briefly commented on the purpose of the Board of Congregational Life, and also stressed the working together in many areas, especially through Associated Staff and Regional Staff. (A pamphlet explaining this new board is available on request.) Mrs. Margaret Taylor, Chairman of this Board, was introduced to Council delegates later in the week, and commented that "We are all partners."

Financial Estimates

Business matters are of primary importance throughout Council, and commencing on Tuesday, these were given considerable attention. One of the main items is financial estimates which are set two years in advance. Mrs. Rilla Adamson, Treasurer, presented the 1976 Estimates allowing the delegates two days before discussion of them on Thursday. At that time, discussion of the estimates in groups of synodical delegates took place, as well as a plenary session for discussion of the estimates. With adjustments, the estimates presented by the Finance Committee were accepted, and these will appear in full in January 1976 Glad Tidings. Financial statements for 1973 were also presented to Council.

Departmental Reports

The various departments reported to the delegates on the work of the past year, and plans for the coming year. Miss E. L. McClelland gave the Board of Trustees report explaining that Board's main concern is in regards to property. Since there had not been a sale or purchase, the report was limited.

Mrs. W. E. McCutcheon gave the Supply Fund report, talking about having a "consecrated imagination". She explained that it is difficult to itemize supplies which are

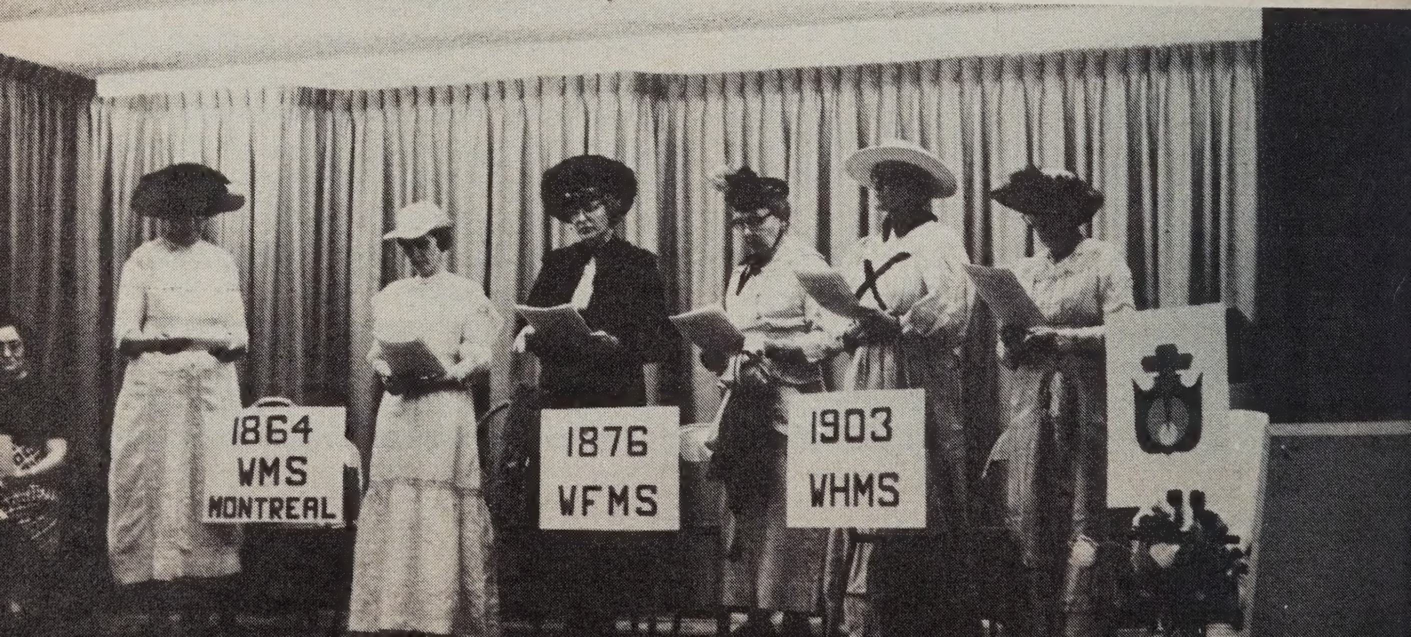
CELEBRATE
1875 1975 2075
THE PRESBYTERIAN CHURCH IN CANADA
CENTENNIAL 1975

▲ Rev. John Johnson talks about Centennial.

Rev. James Crabb, chairman BWM, and Mrs. Margaret Taylor, chairman BCL. ▼

▲ Mrs. Laura Burnett receives a bouquet of roses, with thanks, from Mrs. Mary Peckover.

"Widening Our Vision Through the Years" was a play to celebrate 60 years of WMS (WD). ▼


1864
WMS
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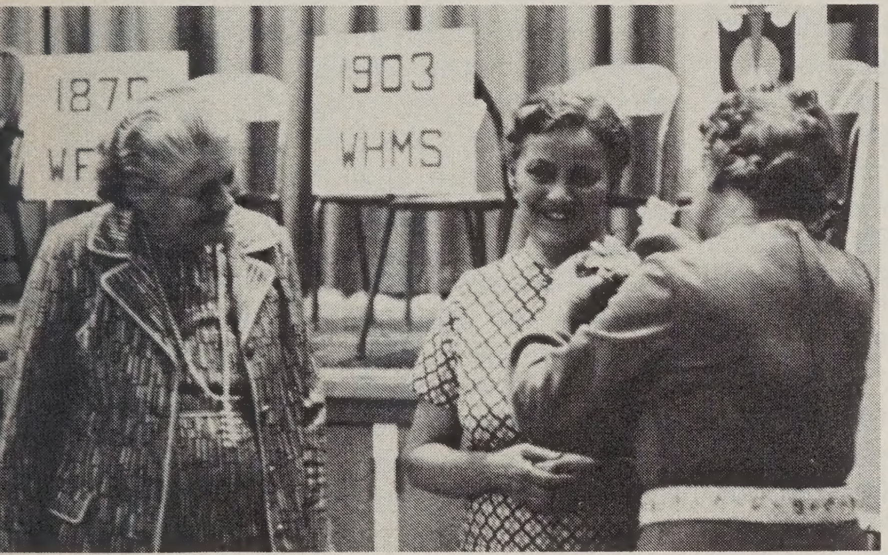

← Olive Grant, Louise Keith, Isabella Hunter, Laura Burnett, Myrtle Rose and Rilla Adamson think about Christian Literature.

↕ Thanks to Myrtle Rose for sixteen years' service.

Mrs. Hughanna Ralston, former President of Saskatchewan Provincial and Principal of the Deaconess Training School cuts the Anniversary Cake. →

Rev. and Mrs. John Bell, two of the outgoing Missionaries greeted at Council.

bought out of this fund because of the new structure, but that in using a "consecrated imagination" donors can know they are buying the supplies that are necessary for the continuing of so much work. In the matter of producing handmade items, Mrs. McCutcheon suggested these should be distributed locally where the need exists.

In the Life Membership presentation, Mrs. Adamson pointed out that these certificates are not automatic, but should be given honouring someone. A decision was reached to use gold-filled pins in future for Life Membership. This decision was the result of consideration of the inflated and unstable world gold price.

Mrs. J. E. McGillivray and Mrs. Laura Plummer presented the Glad Tidings report. The policies of the magazine were discussed, and comments and explanations regarding content were given. It was pointed out that in the future, names submitted to the "In Remembrance" column must be in the office within two weeks of the date of death. Council voted to retain the name "Glad Tidings."

Christian Literature Slides

Throughout Council, Mrs. Norma McComb, Manager of the Bookroom, had a display of books available for sale. A presentation of books to note was given, and in addition other material including "Alive" and "Advent Tryst" was offered.

Miss Olive Grant, Chairman, Book Room Committee reported on the services of the book room, and pointed out advantages to using this service. She noted the donation to General Fund made possible by WMS members ordering their books through this service. As with all reports from departments, time for questions was allowed.

Mrs. A. B. Lane, Christian Literature Secretary showed an available set of slides explaining Christian Literature in her report. The many countries in which work is carried on through the donations to Christian Literature were brought to the attention of delegates. (The slides and script are available for circulation.)

Service of Remembrance

"Remember the joy in death." Mrs. M. M. Young, President of British Columbia Synodical conducted the Service of Remembrance. "We live because He lives," she said, referring to John 14 saying it brings comfort because we know these loved ones have gone to be with the Father. The delegates joined in reading Psalm 121 "The Lord will keep your going out and your coming in from this time forth and for evermore." Mrs. Young said "We must go on bringing others to love the Father." In conclusion she said "So up, let us go forward." The service closed with the words of the hymn "When we stand with Christ in glory, Looking o'er life's finished story, Then, Lord, shall I fully know, Not till then, how much I owe."

Singing was very much a part of the week's activities. In addition to the theme hymn which was frequently heard, other favourites were enjoyed. One item not to be overlooked in the planning of any such gathering is the hymn sing. Mrs. H. Keefer enthusiastically led a hymn sing, and throughout accompanied the singing by playing either piano or organ.

Throughout Council, resolutions and recommendations from Synodicals were considered as those departments were specifically given attention. Arising business was also dealt with at times best suited to the subject.

Special Ministries

Special Ministries were presented to Council by Miss Giollo Kelly, Secretary for Canada, Special Ministries, Board of World Mission. She spoke of work mentioning the Shoal Lake Campsite and the work of Miss Shiena Smith, Winnipeg Fellowship House and Flora House, and Prince Albert Fellowship House.

Miss May Nutt, Secretary, Adult Work and Miss Mabel Booth, Consultant in Elementary Education, presented audio-visual resources in addition to the many which were used throughout Council. Two filmstrips with cassettes were noted, namely "Paths of Others" and "An Ja Ge'Gdowat". The latter is on Canadian Indians, and is translated "Where you and I meet". (Both are available from BWM for $5.00). The Audio-Visual Catalogue, available free from that department, was also suggested as a source of ideas.

Programme Resources

Programme Resources were featured as well. For further information on these, refer to that display in this issue of Glad Tidings. A most interesting, (and thought-provoking!) afternoon was provided by the Education Department in their presentation. The Canadian film "The Violin" was shown, after which Miss Helen Tetley joined to conduct group discussion on values. Through prepared questions, values including some which are evident through statements members and leaders of WMS often make, were evaluated. (This film would have to be acquired through local film distributors.)

Walking Tour

An innovation to Council this year was a Walking Tour. One afternoon, delegates were given the opportunity to visit either Knox College, or Knox Presbyterian Church. Both tours were well received. Possibly one of the highlights was Presbyterian Archives which most participants enjoyed. At Knox Church, an unique children's program was underway, and in addition to seeing the Church, participants in this walk were able to observe a program of Christian Education.

As is often the case, the evening sessions of Council were especially enjoyed. Many visitors attend these in addition to Council delegates.

Tuesday evening was entitled "Mission in Canada". The programme got off to a bright and lively start through the participation of Willowdale Explorer group Choir. They sang a contemporary hymn, "When I think of the heavens", and a spirited Caribbean version of "The Lord's Prayer".

Skits and Slides

"Unknown Country", a book written by Geoffrey Johnston, was launched during the evening. Hot off the press in time for Council, a copy was given to Mrs. Laura Burnett by Rev. Malcolm Ransom. This book will be included in the new study.

Participation was the keynote during this session. Mission in Canada was presented by the Synodicals, each one telling about one aspect of mission. A variety of presentations ensued, the methods including audio-visual materials, and skits.

British Columbia told some of the history of the Chinese work, enacting scenes from the kindergarten in the present day. Saskatchewan, through slides, mentioned Indian work, and recalled history from 1866. Toronto and Kingston featured Extension Work in their presentation, and told about Erin Mills, one example of this work. Alberta's "Bright Idea" skit made known information about Hungarian work, these delegates confessing they too were learning about it as they prepared the material. More slides focused attention on Fellowship House and Flora House when Manitoba and North Western Ontario gave their portion of the evening.

Michael stole the show. That was a little character from the Verdun Day Care Centre, a little character who asked a lot of questions to give a lot of information about that work. This skit was presented by Quebec and Eastern Ontario. Education Resource People was the topic of Hamilton and London's skit, and it was discovered through overhead projections just where these people fit into the scheme of things, and just how useful they are to have in that scheme.

Following a worship service conducted by Miss Mabel Booth, the congregation joined in singing "Facing the task unfinished."

Wednesday evening was a program entitled "Forward together in Overseas Mission." A worship service conducted by Rev. Malcolm Ranson, concluded with an act of commitment in which everyone joined.

The film "Small World" was shown. This is a Canadian film on global consciousness. In it, children share in a perceptive way a view of the world. However, the world as they see it is not the world in which they live in reality, and this is depicted. This discussion-starter film is available through Communication Services for $2.00.

A special treat for those in attendance was the voice of Mrs. Cho. From the Korean Church in Toronto, she sang most beautifully and sensitively "What a Friend we have in Jesus" and "The Lord's Prayer".

"Focus on India and Japan" was a panel on which Miss Beatrice Scott, Miss Mavis Hyndman and Rev. Earle Roberts discussed the two countries. Miss Scott and Miss Hyndman each presented commentaries on their experience. Miss Scott is retiring after spending 32 years in India, and Miss Hyndman has served in Japan for ten years. Sharing their point of view, the panel presentation was a learning experience for the audience. Not only returning missionaries were welcomed, newly appointed missionaries, Rev. and Mrs. Terry Samuels, and Rev. and Mrs. John Bell were greeted. Each couple was presented with a Bible by Mrs. Laura Burnett on behalf of the Women's Missionary Society, W.D. The Samuels will take an appointment in Taiwan, and the Bells are on their way to Nigeria. "May the God of hope fill you with joy and peace in your faith, that by the power of the Holy Spirit your whole life and outlook may be radiant with hope."

Mrs. Christiana Newstead with her husband John.

Later in the week, Mr. and Mrs. J. Whitefield who are under appointment to Jamaica, were introduced to Council delegates.

Thursday evening was a WMS night, an anniversary evening. "Widening our Vision through the years" marked the 60th Anniversary. It was a historical sketch of the Women's Missionary Society from the days of the Woman's Missionary Society Montreal, 1864 to the days of the Woman's Foreign Missionary Society, 1876, to the Woman's Home Missionary Society, 1903, and finally to the present days of the Women's Missionary Society, Western Division, since 1914. The telling of the history was sprinkled with good humour, and sparkle was added by the wearing of dress from the different years.

Long Service

Recognition of Long Service also took place, and Agnes Hislop who has served 25 years, Isabelle Taylor, 43 years, and Beatrice Scott, 34 years were honoured. Miss Scott was in attendance for this tribute to her service with the Society.

Retiring President Mrs. Laura Burnett spoke of the inspiration she received while visiting groups during her term of office. "It was an inspiration to see them at work," she said, "I found Christ there at work." Mrs. Burnett reminded members that "All power can be in our lives. Let us work together. Let us go about doing good." Mrs. Burnett added her hope that the WMS would grow in grace, perhaps grow in numbers, and grow in witness.

New President

The in-coming President, Mrs. Christina Newstead was elected, along with a full slate of officers, during the afternoon session on Thursday. Mrs. Gordon Wallace presided over the election of officers. In her acceptance, Mrs. Newstead thanked Council members for their confidence in her. She said it was a humbling and moving experience for her when she remembered the women through the years who had been President. Mrs. Newstead expressed her desire that she, too, would be a willing servant of our Lord Jesus Christ. "I covet your prayers more than anything and ask that you will pray that I will be faithful to the task to which I feel I have been called." In closing Mrs. Newstead referred to the prayer found in Colossians 1: 9-11 "That ye might walk worthy of the Lord."

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Beatrice Scott receives a corsage from Mrs. Laura Burnett.

In the Service of Commitment, Presbyterial, Synodical and Council Executive Officers, and staff joined in giving thanks for the privilege of being in the service of Jesus Christ and prayed that with courage and confidence they might go forward, ever widening their vision and being constant in service.

A Fellowship Hour (truly that) ended a week of great happenings.

LMP

OF THINGS

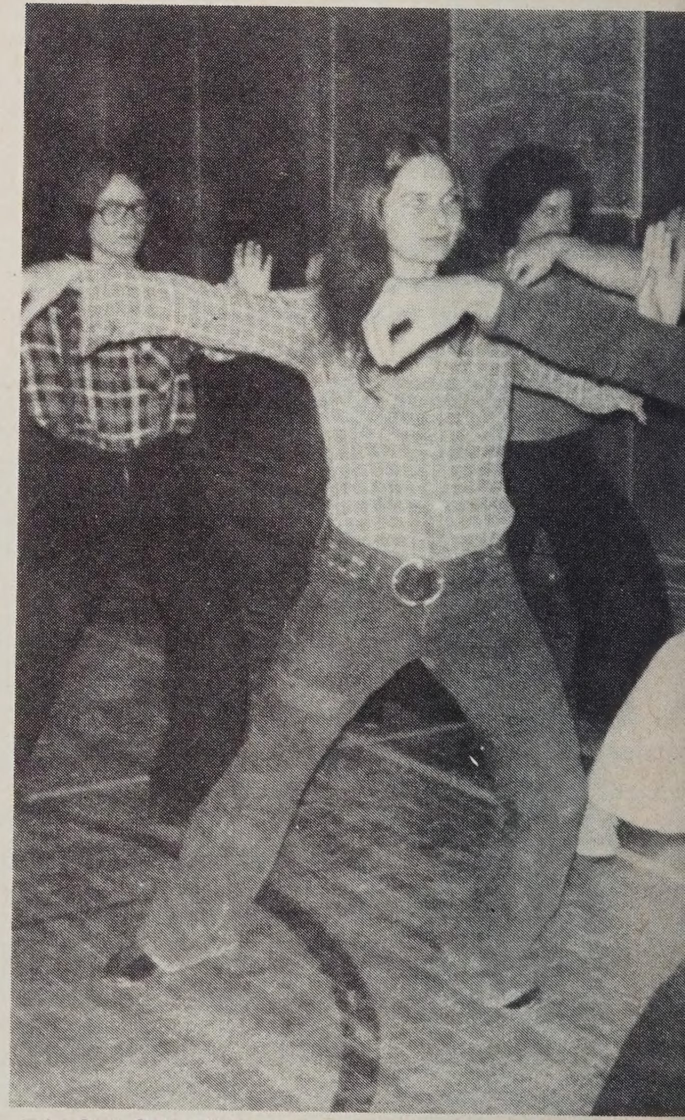
by REV. PAUL S. CHAN

In looking over the work and activities of the Chinese Church in Montreal for the past year, we are again brought to the realization that God is ever present in His Church and all honour and glory is due unto Him. As we worked and laboured together here, we could not but feel His Spirit guiding and sustaining us in the work we undertook.

The regular activities of the Church continued to offer opportunities of spiritual food and growth along with the warmth and fellowship and friendship for young and old alike.

The Worship Services, Church School, Mandarin Services, Bible Classes, Prayer and Family Meetings, Chinese and English Classes, Kindergarten, Youth Fellowship and Women's Missionary Society Meetings were held throughout the year. The activities of interest this year were varied.

Our week-day kindergarten had a very busy but happy year. The children have shown a keen interest and their response has been very gratifying. The programme was divided equally in Chinese and English. The children are taught to sing hymns and little songs, they hear Bible and other stories. They learn to play and share



TAI CHI CHUEN is the oldest exercise in China (s

CHINESE

oxing). This can beautify you inside and outside.

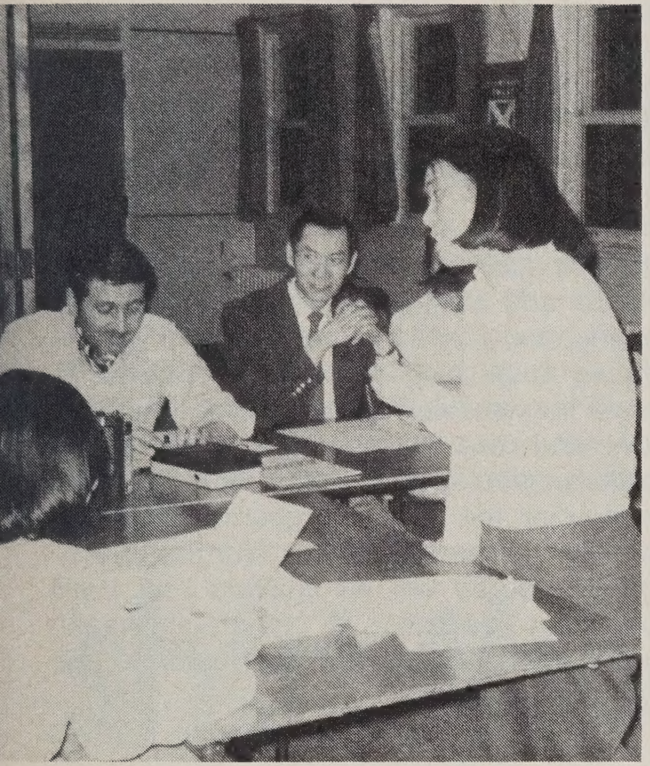
together. The majority of the children are from non-Christian homes and thus visitation plays a very important part of our work.

Youth work is not easy to handle, especially during this ever changing society. Every Saturday morning our young people meet with various programmes to help increase their faith. We held a summer camp at Camp Livingstone, Magog, which was well attended by 60 young people ranging from age 10 to 24 years. Our theme for the week was "One Way With God". Last September, a Chinese section of the Youth Fellowship was started for young people from Hong Kong. We meet every Saturday afternoon and have seen the attendance rise to over 25 young people. We can see the needs of the many young people and foresee in the coming year their wanting our help in the way of Christian Education. This education is very important, particularly to the youth. Our Chinese Shadow Boxing classes go on every Monday and Thursday nights with an attendance of about forty, mostly non-Chinese. There is also a Chinese Painting Class and a Mandarin Class.

The main objective of the Chinese School is to spread the Gospel. Next is to teach the Chinese language and to familiarize the students with the Chinese char-

WMS visit to Quebec City. Such visits to various parts of Canada allow participants to learn about Canada.

Children of the Kindergarten singing.



Mandarin is the national language of China and many Canadians today want to learn the language. Here a class is in progress.

acters. Recently, they have proven to be very good at memorizing Bible verses which is being taught in Chinese class every Sunday.

Our Chinese School is very interested in community affairs. In 1967 we organized a folk dance troupe, thus we were invited by the local Chinese Chamber of Commerce & World Exposition Committee to perform publicly as representatives of China. From then on, we have often been requested by various church groups to perform. For instance, the troupe was invited to perform in May, 1973 for the Presbyterian Women's Missionary Society Biennial Conference which was held in Montreal. Another performance was held at the Town of Mount Royal Presbyterian Church in November, 1973. Generally speaking, our troupe would perform, if requested, whenever special events are being held within the city by various organizations. We consider it not only a pleasure but also a great opportunity for us to spread the Word of God since this enables us to establish contacts with the local Chinese.

English language lessons for new immigrants were commenced again in the month of April, and classes have been enthusiastically attended by about 12 ladies. These classes are held twice weekly, Monday and Thursday mornings, and the main objective is to improve their English language ability to enable them to integrate more easily into Canadian society.

We have received official notice from the Federal Government that our church and vicinity is to be demolished. We might be forced to vacate the premises by the first of September which will create many problems for us. We need the prayers of all the Presbyterian Churches across the land. With our prayers and faith, and with our trust in the Lord, we will be able to continue to grow in the nurture and love of God. May God's blessings continue as we labour for Him.

WALKING IN HIS WILL

by PAT POOLER

In Nepal, that small kingdom lying amidst the towering snow laden Himalayas, this year marked the twentieth anniversary of this land opening a door to a Christian presence; and also in this year, the Presbyterian Church in Canada became one of the thirty member bodies of the United Mission to Nepal (UMN). In a Hindu land where it is illegal to change one's religion, and illegal to openly evangelize and proselytize, Christians from many different nationalities and denominations join together to witness for our Lord in various medical, educational and technical works. It is quite a challenge to live in such an international community, as well as to seek the Spirit's guidance as to how to live and speak effectively for our Lord in such a country.

When I left home over a year ago, en route for Afghanistan, it never occured to me that the next winter would see me studying Nepali at the UMN headquarters in Kathmandu. Through many months of waiting and learning to adjust to Eastern life in India, I had much to learn about patience and trust in waiting God's perfect timing to make His will known. And yet His timing is perfect, and how wonderful to have the renewed assurance of that great love and care in planning for each of His children who seek His plan for life. Thus it was when the door of Afghanistan closed, another opened. Soon our four month language course will be finished and I will begin an orientation to community health work in Nepal, before being posted to one of the hill stations.

The capital city of Kathmandu sprawls out over a fertile valley, surrounded by several smaller villages interspersed with green rice fields. The UMN has a large well known hospital, Shanta Bhawan, as well as a girl's school within the city, and various community health projects in the surrounding areas. However, several of the projects are in the hills where the only practical means of transportation is one's own two feet. Before visiting two of these outlying hospitals, I could not even imagine walking for hours uphill, never mind walking for days to get to a road! Walking in the peace and freedom of the Himalayan hills provides a wonderful opportunity for communing with our Creator. And the past months of wondering where and how I would be led seemed to bring to mind many similarities to the actual business of walking. Some of the trails seem endless and you have to trust that the person you are following knows the best route. There are lots of hills and valleys, each having particular pleasures and difficulties. Many times it seems that the right path is the narrow one going up, when I am always hoping it is the wider more level one that offers easier walking! And so you walk up and up—will it never level out? Just when it seems all strength has gone, you reach the top and a breath-taking panorama of fields, hills, and distant snows makes it all more than worthwhile.

Thus is my journey to this point with its brief introduction to a new life in Nepal. The Lord has lovingly led and richly blessed. And how I give praise for the fresh discovery that, as a favourite song says it, "there is no peace, no joy, no thrill, like walking in His will".

shut the clubhouse doors

by ATHALIE READ

Summer is the time to shut the clubhouse doors of the inner city mission and to get out in the parks and campsites to explore God's handiwork in sunny Manitoba.

As the winter clubs draw to a close, the staff and volunteers sit down and plan the summer's programme. Here we have to keep in mind that we will be dealing with two types of children: those who have adjusted to a club programme, and the other children who cannot fit in a structured programme. These children come in off the streets for the summer.

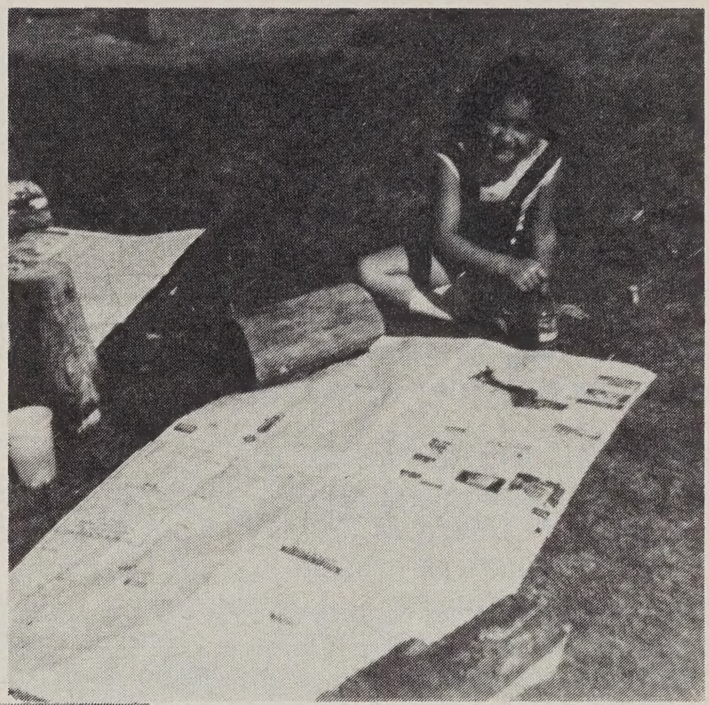
Also we keep in mind that the inner city children are happier at a camp site close to home. Some of our behaviour problems are done away with or lessened when these children have around them some of their security symbols such as the telephone and our transport vehicle. We have found, too, that it is best to take no more than 12 or 15 children on a week's tenting trip with a ratio of three campers to a leader. These children are from unhappy family crisis situations and we try to provide a loving Christian community.

During the month of July we make use of one of the large group camp sites at Bird's Hill Park, a provincially run camp 30 miles northeast of Winnipeg. It is exciting for the boys and girls and mothers to pack up their camping gear and set out for several days of tenting. Usually the leaders set up camp on Monday and the campers come in on Tuesday.

What does our camp site look like at Bird's Hill? You would see a dining tent, a

craft tent, sports equipment tent and a supply tent along with the tents for sleeping. When some of the mothers from the Women's Club come along to help with the cooking, a real family atmosphere is established. There is always a Bible study curriculum provided for the age group, sometimes Vacation Bible School Services or some materials left over from the club. But when a child discovers informally some of God's wonders and secrets in the out-of-doors, this makes for real spiritual growth.

This year the day camp is being held at our Bird's Hill site also. This is great when youth from the ages 3 to 17, along with some parents, go out each day. Here again we have small groups assigned to



several leaders and they use one of the tents as their home base. Later in the afternoon we board the day camp bus and go to a nearby lake for a refreshing afternoon dip. The mothers usually look after the food for about sixty day campers.

In August we carry on parks and playground ministries and back yard Bible Story Hour with various age groups. We use different types of programming, trying to give the child as much freedom as possible, ever keeping in mind that this is their one opportunity to get off the hot pavement streets. So we at Flora House, under God's guidance and providence, try to make the summer months a joyful growing Christian experience for our Flora House Community.

FORWARD TOGETHER IN MISSION PROGRAMME PACKET FOR ADULT GROUPS

As a part of the Centennial Celebrations of the Presbyterian Church in Canada, the Board of World Mission and the W.M.S. (W.D.) agreed to work together to prepare material to call Presbyterians to a special sense of involvement in mission which would enlarge our vision and help us grasp the fact that we are in a "new day" in mission.

The prepared materials are an attempt to encourage groups and congregations to take seriously the responsibility of keeping members informed about the work in which our church is involved today.

INCLUDED IN THE PACKET is:

—the book **Unknown Country**—by Geoffrey Johnston

The title "Unknown Country" symbolizes the fact that the future of mission to most Christians is an "Unknown Country". A conversation between a group of commissioners to a General Assembly begins the book. The interpretations of mission which are expressed by participants in the discussion covers a wide variety of thinking which can be found throughout the church and raises questions which various segments of the church are struggling to answer.

As well as endeavouring to answer questions raised in the introductory chapter, those which follow contain an interesting portrayal of past and present areas of mission activity of the Presbyterian Church in Canada at home as well as overseas.

Chapter 2—*City Traffic* describes four types of urban ministries in Canada and Overseas.

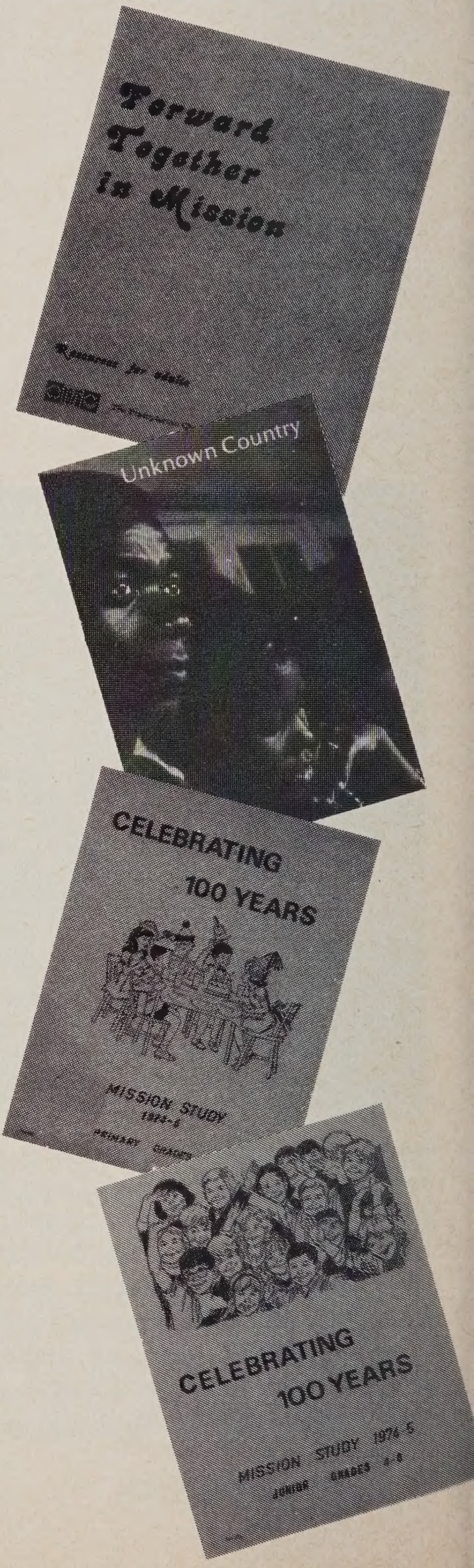
Chapter 3—*Rural Routes* summarizes briefly some aspects of rural mission work in Canada, Taiwan and India.

Chapter 4—*Good Samaritans* looks at the purpose, history and future of medical and educational mission activities.

Chapter 5—*Strangers in the Camp* discusses two kinds of minorities to which the Presbyterian Church in Canada responds and witnesses.

Chapter 6—*World Full of Strangers* suggests the implications of the Presbyterian Church in Canada's involvement in China, the West Indies and Nigeria.

The final Chapter—*Now Where Do We Go?* seeks to answer the question posed in the chapter title.



—a set of eight pictures (enlarged) from the book
—seven study guides
—Poor Man's Cakewalk—a development game
—Worship Suggestions

The overall theme for the worship service suggestions included in this study packet might be "God of the Past, the Present and the Future". They are all based on portions of scripture found in the Letter to the Hebrews.

Price Packet	$2.00
The book "Unknown Country" may be purchased separately	$1.00
The set of pictures sell separately	.50

CAUSE FOR CELEBRATION PROGRAMME PACKET FOR TEENAGE GROUPS

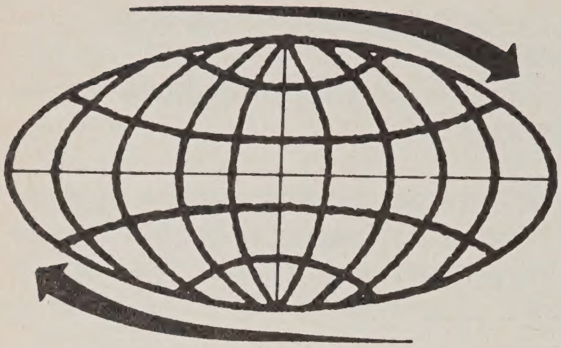
The purpose for the Teenage Mission Packet is to provide teenagers and their leaders with the resources for planning and carrying out a project related to the Centennial theme of The Presbyterian Church in Canada—"Remembrance, Renewal, Response."
THE PACKET WILL CONTAIN:
—Resource Book: **Unknown Country** by Geoffrey Johnston
—Articles, stories, print pieces indicating changes in Missions in the past and now.
—Guidelines for celebrating through worship, drama, art, music.
—List of Resources
—Offering Project
—Affiliation Service

CELEBRATING 100 YEARS PROGRAMS FOR CHILDREN—GRADES 1-3 AND 4-6

The purpose of the Mission Studies for COC and Explorers is to help girls and boys to become aware of the contribution of The Presbyterian Church to Canadian life and their part in its life and mission.

The girls and boys will begin by discovering the story of their local church in the past and present including the persons who have served at home and abroad. It will be important for them to answer the question, "What is the Church?" to become aware of the part that they play in the life of the Church.

Examples of persons who have contributed to life in Canada in the Church, medicine and education will be given in story form with suggestions for activities such as role play, models, maps and plays.



in the world

by marjorie ross

John Duff has filled this space during the past few months with a very interesting series on the issues surrounding aluminum foil, sugar and other standard items on our shopping lists. Like many of you, I have a real concern for these issues, and so I have cheered John's efforts to bring them, in a simple and vivid form, to our attention.

But, if I am to be honest, my everyday self, the self you would find pushing a cart around the supermarket two or three times a week shopping for a family of six, reacts to John's articles with much less enthusiasm. There seem to be so many articles and speeches prepared by different groups to-day, promoting various excellent causes, all aimed at us—Canadian shoppers—urging us to boycott this and protest against that. I feel like saying (maybe you do too), "For pity's sake! Stop hammering me about what I should or should not buy! I've got enough problems doing the shopping as it is."

I could say that more politely, and with many more words, but I don't think they're necessary. We all know the problems the shopper to-day has, when inflation has hit food prices to such an extent that we wonder what it was we used to complain about. Sometimes I feel that if I'm going to cope with the problems on my own place—hoping that the boys' sneakers hold together until the baby bonus cheque arrives—then the problems of the Third World will have to look after themselves.

(In case you're wondering—Europe and North America are one world, the socialist countries in eastern Europe are another—and everything else is loosely called the "Third World".)

Recently, I attended a conference whose purpose was to discover ways of making our church members more aware of the problems that confront most of the people of the Third World—problems that sooner or later are going to involve all of us. Much of what was said at the conference was excellent, but there was one point at which I parted company with the speakers. Most of them, either directly or by implication, said that Canadians should feel guilty because their living standard is so much higher than that of the rest of the world. Moreover, they said, Canadians should feel ashamed because they are apethetic and unconcerned about global problems. And all those people there—good Christians, kind-hearted people with sufficient interest in the subject to give over a summer weekend to it, nodded and said, "How true! We are all of us guilty."

What's the matter with us? What's this delight we take in beating ourselves? It seems that some people enjoy attending meetings where, for half an hour, they can feel guilty about some situation on the other side of the world. Perhaps that is less effort than getting down and doing something positive on their own street.

All right, now what about these boycotts? I maintain that no one should participate in a protest of this sort out of a sense of guilt (John Duff did not try to make us feel guilty, but he is an exception.) I have been at meetings where it was certainly implied that the grey-haired lady near the back whose life revolves around husband, home and her W.M.S. group should feel guilty about what is going on in Southern Africa. Certainly she shouldn't. She only needs to feel guilty if she is not making sure the West Indian immigrants in the neighbourhood feel at home in her church.

When it comes to that, there are a great many people in our midst for whom the Canadian affluence, which is held before our eyes on the television screen and in the pretty pictures in the magazines, seems only an illusion. It appears to be all around them, as if they were living in a lovely shining bubble, but they can never touch it. Certainly the poor in Canada are well-off by world standards (except that it is easier to be poor in a warm country), but does saying that mean that even our poor should feel guilty? Of course not. Why should the pensioner who sees a lifetime's hard-earned savings being eroded by inflation feel guilty? Why should her daughter whose life is spent patching blue jeans and making macaroni casseroles feel guilty?

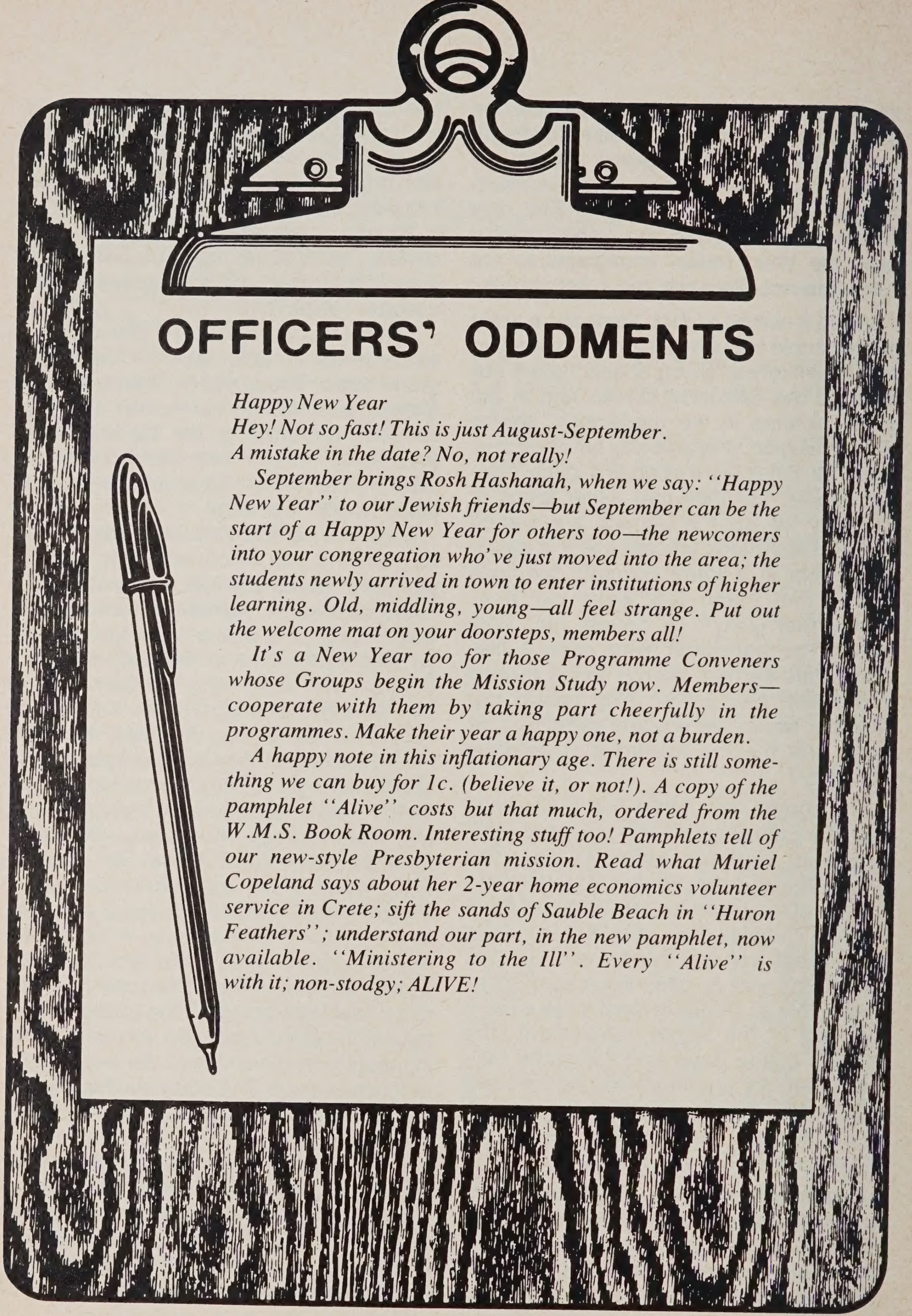
We women can rightly feel guilty however, if we are charged with being too indifferent—or perhaps better to say, too absorbed in our own affairs—to make time to learn about these issues. Some of them are very complex, but John Duff has done us a great service there—and he has pointed the way to other sources of information. We all should at least know what is involved in the sugar agreement, the Angolan coffee issue and the grape boycott. When we are informed, then we can intelligently decide whether we feel we should alter our buying habits to conform with our knowledge and our concern.

I suppose that my chief complaint against the boycott promoters is that they seem to assume that I have no concerns when I shop except how to get rid of my money as enjoyably as possible. Like you, I am up to here in concerns that are my responsibility, and no one else's. And yet, I do want to be able to look beyond my own little horizon. It helps to put my problems into perspective. If I were a village woman in Nigeria, I would have seen two of my children die before they reached school age—that makes the torn sneakers less important doesn't it?

I find it helps to bring the boycott issue closer to home. Let's take the Californian grape issue. The question here is that the workers who actually harvest the crops are seriously exploited by the big companies they work for, and their efforts to form a union have met with strenuous and sometimes violent opposition.

Here is a parallel situation nearer home. By accident you discover a little store in your town where you can get mending and alterations done quickly, efficiently and very cheaply. For a year or so, you take little jobs to them, and are very satisfied. One day you discover in the back room of the store the women who do the work—twelve hours a day, for less than the minimum wage. They are immigrants, and speak no English. They are working for the owner under agreements between him and their husbands or fathers, who came from the same town in the Old Country. They don't know enough to complain. They are fast, efficient workers, and they look old before they're thirty. What do you do? My guess is that, at the least, you stop using that store. Why? Because you "just didn't feel right about it". By taking advantage of the store's services you were, quite innocently, participating in the exploitation of those women. The situation of the grape workers is just the same—it's just that they live further away.

If our Christianity means anything in our daily lives, it means "being alive in the world". It means knowing what is going on, and realizing that what we do, in the supermarket or elsewhere, has a significance much greater than we think.



OFFICERS' ODDMENTS

Happy New Year
Hey! Not so fast! This is just August-September.
A mistake in the date? No, not really!

September brings Rosh Hashanah, when we say: ''Happy New Year'' to our Jewish friends—but September can be the start of a Happy New Year for others too—the newcomers into your congregation who've just moved into the area; the students newly arrived in town to enter institutions of higher learning. Old, middling, young—all feel strange. Put out the welcome mat on your doorsteps, members all!

It's a New Year too for those Programme Conveners whose Groups begin the Mission Study now. Members—cooperate with them by taking part cheerfully in the programmes. Make their year a happy one, not a burden.

A happy note in this inflationary age. There is still something we can buy for 1c. (believe it, or not!). A copy of the pamphlet ''Alive'' costs but that much, ordered from the W.M.S. Book Room. Interesting stuff too! Pamphlets tell of our new-style Presbyterian mission. Read what Muriel Copeland says about her 2-year home economics volunteer service in Crete; sift the sands of Sauble Beach in ''Huron Feathers''; understand our part, in the new pamphlet, now available. ''Ministering to the Ill''. Every ''Alive'' is with it; non-stodgy; ALIVE!

What do you say to a Sunni?

by m. roy gellatly

We no longer have to travel to exotic lands and far away places for encounter with men of other faiths. Increasingly Canada is becoming a microcosm of the various "worlds" that make up our world. However, for us to understand our neighbours who move in from Pakistan or Lebanon (or indeed from certain American cities where the black Muslims have appeal), we should have some background in foreign culture and religions.

The vast majority of Muslims are in a branch known as "Sunnis". The Sunni is a follower of the Sunnah for the "way" of the Koran and the Traditions. Another large branch centred in Iran is the Shiah who holds distinctive views. The Sunnis, however, hold that the Koran is the divine revelation given to Mohammad of the prophetic tradition that has been handed down through the succession of leaders known as caliphs in the early days of Islam. Islam is the name of the religion, Muslim (or Moslim) the follower of Islam.

Let us listen in on a Muslim service reported by K. Cragg in his book *Sandals at the Mosque*. The preacher's name is Ahmad Ibn Abdallah. "In the name of God, the merciful Lord of mercy.

"Praise be to God who has made time to consist of years and has divided years into months and days in accordance of His supreme wisdom and design and is opened every year with this month of Almuharram.

"I praise Him, be ever praised, the exulted and give Him thanks. I ask his pardon and I seek his mercy and of the faith has happened. I repent in his sight and I bear witness that there is no God save God alone.

"And I bear witness that our Lord Mohammad is their servant, His apostle, his friend and loyal beloved, of the shining lamb God has directed his people.

"The greatest thing to which men of good heart are exorted and the noblest thing to which a wise penitent is guided is of the word of God, where unto whosoever clings, as to a rope, he will not be destitute. When the Koran is read listen to it, listen to it in silence. It may be you will find mercy."

The Muslim seeks refuge in God, seeks to obey his will, praises His name, reads the Holy book—the Koran—and it is an unbending monotheism. He is concerned that the whole world finds harmony under the will of God (Allah). At the same time, Muslims feel that Christians make false claims that Jesus rose from the dead and that Christians hate all non-Christians and make crusades against them. Obviously we have much common ground to discuss. Can we correct the error?

EWART COLLEGE GRADUATION

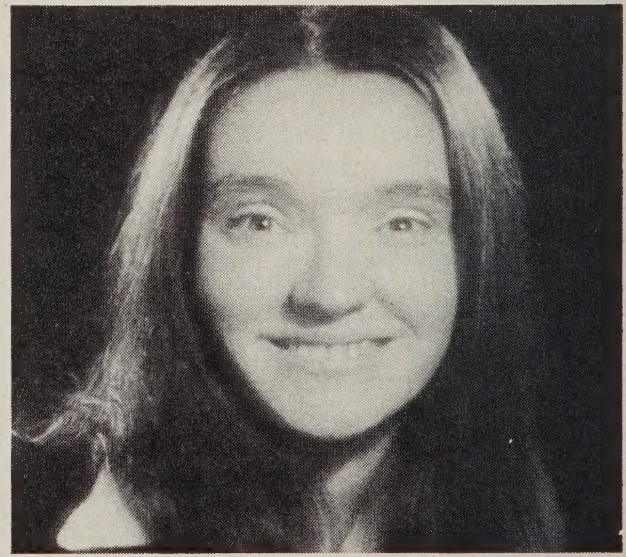
The 1974 Graduation Service of Ewart College was held May 16. The Reverend Louis H. Fowler, speaking from his forty-four years of experience in the Church, gave a brief historical review of those years. He saw the development of six eras—the era of the "old guard", the era of the lost generation, the era of young theologians, the era of war and peace and our Peace Thankoffering, the era of expansion, and now the days of re-structuring. His theme "Hitherto Hath the Lord Helped Us" was a challenge and inspiration for all who heard his convocation address.

The Reverend Dr. R. G. MacMillan conducted the service of worship. Ewart College Choir under the direction of Mr. Henry Rosevear sang the anthems "Te Deum Laudamus" (Thiman) and "Omnipotence" (Schubert). The choral response to the call to worship was "Give Peace in Our Time" (Callcott).

Dr. Margaret Webster, the Principal of Ewart College, spoke with gratitude of the twenty-two young people who formed the student body. Seven graduates received the Diploma of the College. Dr. Webster commented on the fact that they go into the work of the Church at a time of great apathy, increasing secularism and opposition to the Christian faith. Their task will not be easy.

GRADUATES

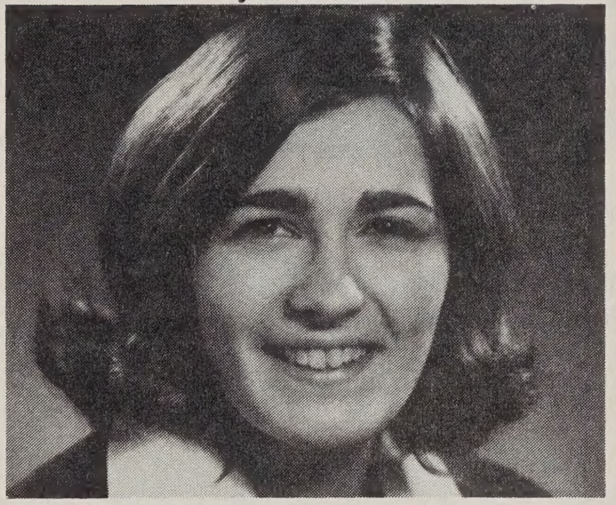
Jean Bryden from St. Andrew's Church, Sackville, New Brunswick will serve as deaconess in First Presbyterian Church, Chatham, Ontario.



Beth Anne Clifton from St. Andrew's Church, Mount Forest, Ontario, plans to complete her Bachelor of Arts Degree at the University of Toronto.

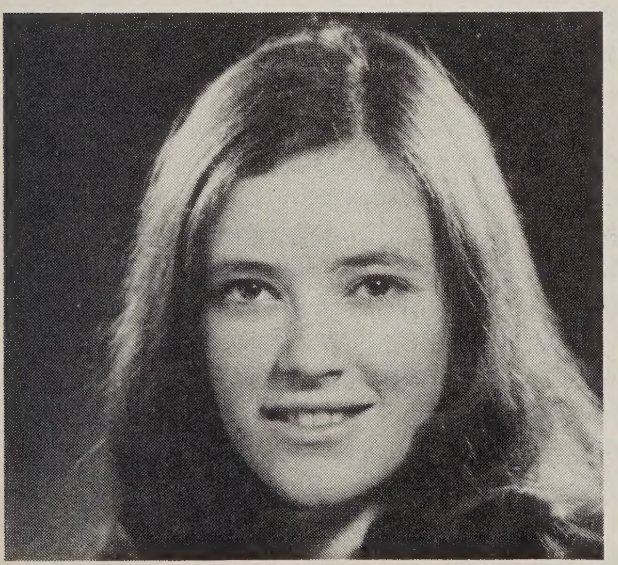
Ella George from Creektown, Calabar, Nigeria, a former secretary of the Nigerian Air Force, will be returning to Nigeria.

Ferne Matheson from Knox Presbyterian Church, Baddeck, Nova Scotia, plans to complete her studies for a Bachelor of Arts Degree at the University of Toronto.



Marnie Masterson, Stamford Church, Niagara Falls, will serve as deaconess and Christian Education Director at Atwood Presbyterian Church, Atwood, Ontario.

Lydia Sutanto, B.A., from Bandung, Indonesia, will work for the summer in Cape Breton under the Board of World Mission Appointment. In the fall she will do further studies in music prior to returning to Indonesia.



Donna Tannahill from Ormstown Church in Quebec, will marry Mr. Rick Archer in June. She will serve as Deaconess at Weston Church, Weston, Ontario.

This 'n' That

Books

THE FOURTEENTH POINT

by John Ball
Little, Brown and Company (Canada) Ltd.

Purely fictional but informative, this new book by John Ball is inspiring and exciting.

Before an entire convocation of church dignitaries, a universal religion is proposed. Bringing together the leaders of all the world religions in one place is but one problem. Can one common point, a place where all can truly stand together, be found?

Here you will discover how little you really know about other beliefs and the great accumulated wisdom that is to be found in so many of them.

MYTHS ABOUT MISSIONS

by Horace L. Fenton, Jr.
InterVarsity Press $1.50

This is an excellent study book for missionary or young people's groups.

The author is a Presbyterian minister, the General Director of the Latin American Mission, and is well informed concerning the contemporary world of missions.

With clarity and candour, he reveals how much of our missionary thinking is based on misconceptions rather than on Biblical truth. Here are some of the "myths" he refutes:

(1) Only a few Christians are called to be missionaries.
(2) Missions are restricted to traditional types of service.
(3) The day of missions is past.
(4) The task is unfinishable.
(5) The ultimate goal is the establishment of indigenous churches.
(6) Nationals are not ready to assume leadership.
(7) Missionaries are inadequately rewarded.

In an interesting, lucid style, the author presents missionary motives and methods from a truly Scriptural point of view.

FOOD-A LA CANADIENNE

Available from regional
Information Canada Stores $1.50

In the introduction to this beautifully done cookbook we are told "food is the crossroads of emotion, religion, tradition and habit." This is demonstrated in an interesting, amusingly illustrated collection of new and old country recipes.

Thick, hearty soups were served often in settlers' homes because soup made a little food go a long way. And so we learn the secret of chowders, sprinkled with grated cheese—and what a filling meal!

Ragoût de boulettes is a well seasoned pork dish served in homes and restaurants in French Canada; any family, French Canadian or otherwise, would relish this popular, tasty treat.

Toutière is pork-pie traditionally served in French Canadian homes on Christmas Eve after midnight mass. Food—à la Canadienne gives us one of many good recipes for this special dish.

We are also given the recipe for an old French Canadian favourite "Cretons du québec". This spread is traditionally served on bread for breakfast or lunch, but it is also very good on crackers or toast as a snack.

"Tis the dessert that graces all the feast for an ill end disparages the rest." Grandpères au sirop d'Érable or dumplings are served for dessert in many French-Canadian homes. They are made with maple syrup, flour, shortening and milk; no matter how full you are, you have to try one.

Food—à la Canadienne has something nice to eat for everyone. Every recipe is in French as well as English, and every page is interesting.

CORRECTION

The MacDonald's Mixing Bowl
Available From Alvirda Tucker
23 Archibald Street
Truro, Nova Scotia $3.00

Cinema

It is a pleasure to be able to commend to you an excellent film that contains none of the elements of violence, strong language or nudity that seems to be involved in virtually every film these days. **Time to Run** is a very good story that will keep you enthralled throughout. It is a story of a family, but a family that is divided. I am sure that most of us can recognize and understand if not identify with their situation. The resolution of the conflict is neither simplistic nor saccharin. The film is produced by World Wide Pictures and is sponsored in most communities by various Christian groups. It contains a portion of a Billy Graham sermon. On the occasion that I saw it, there were both a few words of introduction by one of the sponsors and also an invitation for people to come forward after the film ended. It is my own opinion that neither of these was necessary nor contributed in any way to the impact and effectiveness of the film. Nevertheless, you and your family should make a point of seeing "Time to Run".

Festival of Faith

Arriving from Malaysia just in time, Dr. Bob McClure will be the speaker for the Festival of Faith at this year's Canadian National Exhibition. The Festival of Faith will be at the CNE Grandstand, Sunday, August 25th at 4:30 p.m. Dr. McClure's topic will be "Take a Chance on Life."

BWM News

Mrs. J. M. Burnett, Past President WMS, WD, Miss Doris Blaise, President Quebec and Eastern Ontario Synodical and Rev. George A. Malcolm were leaders in the Mission programme in connection with Glengarry Presbytery's Centennial Programme at Maxville in June.

The General Assembly approved the ordination of Mrs. M. Farmery, Director of Armagh, Miss Helen Goggin, assistant at Knox, Oakville and Mr. Spencer Estabrook, IVCF Ottawa.

The Presbyteries are to consider the $3 million "Second Century Advance" for Overseas and Canada. The Campaign is based on $10 per year in 1977 and 1978 for each Presbyterian.

Additional information may be obtained from the WMS Annual Report available Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, or the General Assembly (1974) Acts and Proceedings available from ministers or Kirk Sessions.

In this issue

Rev. Paul Chan is minister at the Chinese Presbyterian Church, Montreal.

Sandra Estabrooks is under appointment by the Board of World Mission to Community House, Ottawa.

Patricia Pooler is a regular missionary with the Board of World Mission commencing her work in Nepal.

Athalie Read is a deaconess appointed to Inner City Missions at Flora House, Winnipeg.

Marjorie Ross will be contributing to the column "In the World" in future issues. She and her husband served in Nigeria for a period of time. Mrs. Ross is a member of the Inter-Church Aid Committee.

LIFE IN "THE HOUSE"

by SANDRA ESTABROOKS

I always become a little frightened when asked to speak or write about the Christian Community House in Ottawa. I fear that in sharing information, anecdotes and statistics about "The House", that people will come to see it as another of several interesting projects sponsored by the Church. In so doing, they will miss any applications which might be made between what is being done and learned at the Community House and what they as Christians could do in their own homes.

The Scriptures tell of many situations where God used the homes of His people to accomplish His work. Each person who is His child needs to seek His wisdom and direction for their living situations. I hope that this article will acquaint you with the Community House in Ottawa and that it will also help you think about how God might want you to use your homes.

In the fall of 1971 a group of Christians decided to live together in a rented house in Centretown Ottawa. The purpose for this was to attempt a life style based on Biblical principles which hopefully would lead to a deeper appreciation for Christian community and how it can be used to serve others. It was not long before the members of the House saw that these objectives required a great deal of commitment. In discussions, love for God, love for neighbour, and love for self were freely talked about. However, when applied to day by day living situations, house members found this love difficult to learn, difficult to practice and very time consuming. Fortunately, Spencer Estabrooks, a Presbyterian minister working for Inter-Varsity Christian Fellowship was able to provide a great deal of leadership for the group as it worked out Christian principles for living together.

It was agreed that expenses, household chores, and responsibilities involved in receiving visitors to the house would be shared by all. Theological concepts such as forgiveness and reconciliation and the

belief that love can overcome evil took on real meaning as persons had to grapple with resentment towards another member who was not doing his or her jobs, or anger with a visitor who was loud or demanding.

The need to search Scriptures and to pray regularly as a group became very important. People who started coming to the house were often intrigued by the life style they saw demonstrated and by the care shown them. Often they became interested in Christianity or in deepening their understanding of the faith.

I came to live in the house in fall of 1971 while studying for my Master's degree in Pastoral Studies. It became obvious to me and others that the house provided a valuable context for pastoral counselling and for teaching Christians about practical Christianity. The request for support for a counselling ministry was presented to various individuals and groups. Then in the fall of 1973, I was appointed as a Special Missionary to the Community House.

The following is a very brief idea of the kinds of things that are done at the house; the six to eight members of the house or "family" meet one evening a week to discuss plans and difficulties, to share what has been happening, to study and to pray for one another and for those who are coming to the house. We also gather together around ten some evenings to pray and look at scriptures.

The house operates more as a family that is open to others than as a drop-in or hostel. This is because the main concern of the people involved is to provide in-depth friendship in Christ which can promote healing. Many people who come to the house suffer spiritually and emotionally because they have not experienced close relationships. Sometimes helping them means having them spend some time living at the house.

House members (back l to r) Al Toren, Phyllis Stocton, Angus Sutherland, Dale Rump (front l to r) Jan Bigland, Bob Massk, Sue Robinson, Sandra Estabrooks.

Overnight accomodation, fellowship over meals, coffee parties for neighbours, art classes, Bible studies, broomball games, individual counselling and other activities are the basic means by which we get to know people and their gifts and needs.

Persons come to us as friends and not as cases or problems. As a result, I am reluctant to cite specific "examples" of persons who have been helped through their involvement at the house. We have learned as much from the people who have come as they from us. I certainly have had my faith challenged and strengthened as I have had to struggle along with others as we worked out difficulties with marriage, sexuality, lonliness, drunkenness, identity, responsibility and many others.

Other social service agencies recognize the value of this kind of house. A social worker from the John Howard Society said that the house was the first stable influence that a youth she was working with had ever had. We were all concerned when this fellow decided to return to Toronto to live with old friends. We continued to keep in touch and to pray for him. Recently, he has asked if he can come back as he feels he needs the kind of support that the house and its members can give if he is to stay out of trouble and grow as a person. We do not know the outcome of our involvement with him. We do know, though, that when we have committed ourselves to persons in need and when we have in God's strength hung in there with them through many hastles, that God has changed lives. We have learned that happiness is sharing with others in joy and sorrow even as Christ did.

NEWS

African Minister In Canada: Where Are The Churchgoers?

Hamilton, Ontario (EP)—A Protestant minister from Africa, assigned to missionary work in Canada, has expressed surprise here that a country "which has been so industrious in sending missionaries abroad, does not show more signs of Christian influence at home."

"I expected to see more going to church, for example," said the Rev. Elijah K. Kumbama of Zambia, "but churchgoing doesn't seem to be all that popular (in Canada)."

The 41-year old cleric, a "missionary-at-large from the Third World," who will serve for three years as interim minister of Olivet United Church here, also said he had found a lack of desire among the Canadian Christians he had met "to meet for Bible study and prayer," and "very little evangelism."

Canada's Sunday School Losses 'Catastrophic,' Journal Reports

Toronto, Ontario (EP)—Sunday School attendance in Canada has dropped "catastrophically" in the past 10 years, the Toronto Star reported here.

Canada's largest newspaper said the over-all decline is close to 50 per cent, with two major Churches—United and Anglican—reporting even greater losses. The two denominations, along with the Christian Churches (Disciples of Christ), are nearing a referendum or organic union.

In 1962, there were 648,354 children on United Church of Canada rolls; in 1972 the figure was 293,900. Nationally, the Anglicans had similar losses and in the Diocese of Toronto enrollments dropped from 42,559 to 17,772 in the same period.

Presbyterian Sunday School attendance dropped from 109,864 in 1963 to 63,362 10 years later. Lutherans and Baptists did a bit better but also experienced the downward trend, The Star reported.

The Roman Catholic Church does not operate Sunday Schools. Religious education is an integral part of the separate schools which Catholics are guaranteed under the British North American Act of 1867.

Ugandan Says His Nation 'Turning To God'

Pasadena, California (EP)—Difficulties may be in the way, but "The nation is turning to God," a resident of Kampala, Uganda, said of his country during an interview.

John Wilson praised Uganda President Idi Amin as "a God-fearing man who would like to see his people worshipping God."

With Wilson was Titus Lwebandiza of Bokoba, Tanzania, who retired from a high government post. Lwebandiza said there is a great hunger in East Africa—especially among youth—"to hear the Word of God."

a small reflection

by agnes pierce

Lay up treasurers in Heaven. (Luke 12:34)

"Somehow the gold is not all." Thus spoke the aged prospector as he gazed toward the distant mountains ahead of him to where he was going after the precious metal for the last time.

In my younger days, I lived for a few years in northern British Columbia. Every fall many prospectors came into Prince Rupert to get their winter supply of goods before they again made their way into the mountains to search for gold. When I talked with them, I gave them Christian reading material including a Bible. They gladly accepted it in their belongings.

One old man I'll never forget. His eyes were getting dim, his step slow, his hair white. Most of his life was spent looking for gold. I tried to persuade him to settle in the city for the winter and enjoy his time. "No, I'll go back and search from my little hut once more," was his reply. "But I'm sure now, at my stage in life, that somehow the gold is not all."

The world is full of treasures. Some we hold in our hearts as having great worth. One time, a prospector let me look at and hold a 16 ounce gold nugget as it came out of the earth. "How wonderful to be holding this in my hand in its rough stage," I thought. But I also thought of the tragedy of the life built on these things alone, for man reaps in eternity what he has sown here. How different is a life that has its treasures in Heaven! Deeds of kindness, acts of mercy, witnessing for Christ outshines all gold nuggets. What is the reward? The reward is God's gifts of contentment of mind, happiness in the heart, a life with Christ Jesus at the end of the journey. And these gifts are everlasting.

Gold seekers who go prospecting are often poorly rewarded for their much searching and hard work. Many find only traces of gold. It is combined with a lot of other ore that is often thrown out by the miner in disgust. One unexperienced miner found out he was throwing away much good silver in his search for gold.

Let us all beware of throwing away the heavenly riches for the tantalizing allurements of the world. Let us not become like the Children of Israel who spent their pilgrimage going around in circles in a wilderness, never proceeding towards spiritual maturity. All true Christians should be seeking the goodly treasurers. Remember, where your treasure is, there will your heart be also. On your way to the Holy City, you will meet and enjoy the company of many who have eternal riches in glory. Jesus told us that very thing.

Each Saint has a mansion prepared and all furnished,
Er'e from this small house he is summoned to move,
Its gates and its towers with glory are burnished,
Oh say will you go to that Eaden above?

Letters to the Editor

The March issue of Glad Tidings was very interesting. Our president had lived in Guyana and knows these parts. I was wondering if I could receive a few copies for promotion, being Home Helpers Secretary it would be helpful to have one to give. We are revising our list and hope to get new members. Glad Tidings tells the stories of the workers we are supporting.

(Miss) Bessie Black
Lachute, Quebec

Enjoy the new Glad Tidings immensely. Point out different articles to our members. We are using missionary pictures on our Programme's and also have them as our Prayer Partners and some are corresponding with each other. It is good to see the different articles about these missionaries and I like to point out the different interests of them to the members of our group . . .

Mrs. Robert H. Mitchell
Glencoe, Ontario

I took the 12 copies you sent me, attached a friendly letter saying I'd return a week later, and six have responded with subscriptions. Maybe I'll try the same publicity stunt again in the fall. You will notice that our present mailing list is doubled by this one effort. Thank you for the copies you sent which made this possible.

Adela Doolittle
Estevan, Saskatchewan

Thank you very much for extra copies of the March and April Glad Tidings magazines and the extra November copy.

We are using the latter to make a change in the study by E. H. Johnson.

The extra copies will be placed in the hands of Church members not now subscribers. There are so many well written articles, poetry and pictures, I am sure they will be interested.

Again, thanking you and with good wishes for many more subscriptions!

(Mrs.) Dorothy Abernethy
Toronto, Ontario

Editor's Note: We are most happy to send out promotional copies of Glad Tidings, especially since so many new subscriptions are coming in! However, we ran out of these promotional copies last month because there were so many requests. To assist us, please give a month's notice if a quantity of a specific issue is desired. Thanks!

. . . "Tell your Glad Tidings Editor that we very much enjoy the magazine and that we are willing to pay a larger subscription price. We had a meeting last night and this was discussed.

(Mrs.) Mary Ellen MacKenzie
Strathroy, Ontario

Our society readers enjoy the Glad Tidings. So much good reading and helps for our meetings. Every success to your paper.

Mrs. Thos. J. Aitcheson
St. Pauls, Ontario

After reading the article "If I were to start my family again", we as parents wish to thank you for allowing us to reflect for a few minutes before it is too late. With today's pace of life, often it is so easy to neglect the giving of our time and patience to our children.

We do feel this article has made us stop and think for a moment, and we do pray, with God's help, we may be more faithful parents towards our children.

Stan & Kathy Dunstan
Scarborough, Ontario

wms highlights

Quebec and Eastern Ontario

Ephriam Scott, Montreal, was the scene for the annual Synodical meeting at which a prayer period set the mood for the coming sessions. Rev. James Armour conducted a Bible study with the emphasis on the motivation, message and methods of mission. A centenial project involving a pill bottle, one's condition of generosity and a prescription for dropping a coin in the container promises to stimulate circulation of the gospel.

Galt

A triple celebration was held at Central Church. The Senior WMS had 85 years to celebrate; the Iris Errey group, 40 years; and the Isabel Scott group had 25 years. Iris Errey and Isabel Scott were both in attendance for the event at which the Explorers entertained. Dr. David Gowdy spoke on "Jesus, the same yesterday, today and forever" and linked WMS work past and present with the future.

Oakwood

This year is the 60th Anniversary of the WMS at Oakwood. Observing the occasion, Mrs. Jonathon Goforth addressed the group's anniversary service.

Nanaimo

Brenda Moncrief, Education Resource Person for British Columbia, was the guest speaker at St. Andrew's when the WMS held their Thankoffering service. WMS members conducted the service at which the topic "Fulfill Your Ministry" was explored.

Waterloo-Wellington Presbyterial

"To teach European history in the Middle School and the University at Tamsui, Taiwan is a good way to make Christian witness." So said John Geddes as he spoke at the rally held in Elora to a crowd of 200 from the Presbyterial. Mrs. Geddes also joined the rally to give a presentation of life in modern Taiwan.

Quebec Presbyterial

At the rally in Danville, Presbyterial members looked at the topic "Where have we come from and where are we going?" Celebrating Centennial, Sherbrooke WMS presented a historical skit using costumes from early 1900.

Superior Presbyterial

This year ladies of the Superior Presbyterial were hostesses for the Manitoba and Northwestern Ontario Synodical Expense Fund Tea. The annual event which not only provides a friendly afternoon is also financially successful through the sale of goods and the serving of tea trays.

Thunder Bay

A 35th Anniversary was celebrated by the Evening Guild of First Church to which all past members were invited. The projects and activities of the years were recalled. Many former presidents were in attendance for the supper and programme. Lighter moments in the evening were provided by reading portions of minutes from years gone by.

Maitland Presbyterial

Ripley was the scene of the day's gathering at which Synodical reports brought delegates up-to-date on the latest WMS news. Mrs. J. M. Burnett, guest for the day, spoke on discipleship, and also gave a slide presentation during one session. Honouráry Life Memberships were presented at this time.

Huntsville, St. Andrew's

Celebrating the 75th Anniversary of the Afternoon Auxiliary, Rev. G. J. Bylaard, Mrs. Clara Robertson and Mrs. Vera Cameron addressed those gathered on the WMS past, present and future. Mrs. Cameron, the Historian, was able to share not only incidents from the history, but character sketches of early members. A fellowship lunch was included in the birthday party.

Toronto and Kingston Synodical

The 27th annual meeting of the Synodical was held in Calvin Church North Bay this year, the three-day gathering looking at the question "What must I do to be doing the works of God?" Group sessions allowed for Bible study and prayer participation throughout, as well as giving grouping for workshops on membership, finance, promotion, programme. Rev. C. A. Dunn spoke on Guyana one evening, and Mrs. J. M. Burnett conducted the closing service.

Saskatchewan Synodical

At St. Mark's, Moose Jaw, Miss Louise Reith spoke of the 60 years of the WMS reminding those gathered that the purpose of the WMS remains the same through the years. A presentation on the Board of Congregational Life was given by Miss Barbara Woodruff. Rev. L. Fourney led the devotions "How can I grow?"

Willowdale Thankoffering

Children of the Church School had been busy with projects for six weeks. When Rev. George Malcolm visited the church for the WMS Thankoffering, they arrived with a cheque for $200 for playground equipment needed at the M. G. Abey Memorial Children's Home in India. At the Sunday morning service, Mr. Malcolm reminded those gathered that "We are all Christ's ambassadors."

Port Colborne

A Youth Service was a special event at First Church when the theme "We belong together" was not only spoken about but put into action. COC, Explorers and CGIT members were in attendance and taking a very active part in the service from the Call to Worship, to the Scripture lesson, to musical items. The congregation joined in singing the theme songs of each youth group making it a real participation service.

Brockville Presbyterial Rally

At the Rally with its "Mission is Love" theme, a story of action called "Mission on our Doorstep" was inspiration to be ready when a need arises. Slides of the Holy Land were shown along with an account of a conference on the Holy Spirit which took place in Jerusalem. Two thought provoking skits concerning contributions to overseas missions were given by the Morrisburg Ladies, and were followed by discussion.

Leamington, Knox

Miss Margaret Ramsay was in attendance for the 25th anniversary of the group named after her. She led devotions, then had a sharing period on her 45 years of service. Miss Mary Whale was guest speaker at the event which had the true spirit of a birthday celebration.

West Toronto Presbyterial

World Vision was the topic at Victoria-Royce when Miss Ruth Webster gave an evening of slides of a recent Far East tour. A holiday, yes, but much more . . . the tour featured the work of the World Vision in Japan, South Korea, Taiwan and Hong Kong, and provided a chance for sponsors to meet their foster children in these lands.

Ottawa Presbyterial

Interest Centres illustrating WMS work—Friendship and Service, Local History, Youth Work, Mission in Malawi—were exhibits set up for browsing at the meeting featuring Africa. Mrs. Malcolm McCuaig was guest speaker giving historical and political background to further understanding of her comments on present-day South Africa.

In Remembrance

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Mrs. H. Mark
Knox, Bobcaygeon

Miss Pearl Maybee
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Chalmers, Calgary

Mrs. Kenneth Pegg
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Mrs. Martha Stephens
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Mrs. Ruby Waddell
Knox, Woodstock

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

from: the treasurer

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January - June, 1974

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11,695.	SASKATCHEWAN	3,201.
16,985.	MANITOBA AND NORTH WEST ONTARIO	4,624.
139,180.	HAMILTON AND LONDON	57,111.
146,020.	TORONTO AND KINGSTON	50,746.
20,910.	BRITISH COLUMBIA	6,144.
72,200.	QUEBEC AND EASTERN ONTARIO	26,718.
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GLAD TIDINGS

OCTOBER, 1974

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OCTOBER 1974
VOLUME 50 NUMBER 8

LAURA M. PLUMMER
EDITOR

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Thanksgiving Worship Service

by Jean E. Sonnenfeld

CALL TO WORSHIP

Leader O come, let us sing to the Lord;

Group Let us make a joyful noise to the rock of our salvation!

Leader Let us come into his presence with thanksgiving;

Group Let us make a joyful noise to him with songs of praise! (Psalm 95:1-2)

HYMN "All creatures of our God and King" (72 New Book) *or* "All things bright and beautiful" (105 New Book, 725 Old Book)

PRAYER We give thanks to you, O Father, for all the gifts you have poured out upon us—for life and health and happiness and friends and food and homes. But none of these gifts is so great as the gift of yourself in your Son, Jesus Christ. We praise you for sending him to change our despair into hope and our death into life eternal.

We praise you for giving us your Holy Spirit, who gives us life and awareness, so that we are able to discover your gifts and to use them.

Fill us with joy and thankfulness, and lift us above all bitterness and depression, till we realize that the whole world is full of your presence and your gifts. Amen.

SCRIPTURE AND MEDITATION

Leader The apostle Paul instructed us: "In the name of our Lord Jesus Christ give thanks every day for everything to our God and Father." (Ephesians 5:20) Let's hear why Noah gave thanks.

Noah I loved God. When the flood hit our town my house was destroyed, but I escaped with the clothes on my back and my family and some animals.

Leader How awful!

Noah Awful? Yes. God's goodness filled me with awe. He spared our lives. He promised us a new beginning. Our crops weren't worth much the first year, but we kept working until we had a good harvest again. We just kept looking ahead at the beautiful rainbow joining the beauty of the earth to the beauty of the sky. I couldn't help getting down on my knees and saying, "Thanks, God."

Leader Genesis 8:20-22.

HYMN "For the beauty of the earth" (98 New Book, 140 Old Book)

SCRIPTURE AND MEDITATION

Leader The Bible tells of another group of people who could have learned from Noah how to give thanks. Ten men came to Jesus, ill and disfigured with leprosy. They asked him for the gift of healed bodies. He gave them everything they asked for. Here is their response to his gift.
Luke 17:11-19.

First Leper It wasn't right that I had to suffer all those years. I deserve my health just like everyone else.

Second Leper People have always looked after me. I suppose I have to work like everyone else now. What can I do?

Tenth Leper Praise God for taking away that horrible disease! I may be no beauty queen, but I feel better than I ever have. I guess I have to work for a living now. Let's see, what can I do? I've got the whole world before me. Thanks, God.

LITANY OF THANKSGIVING

Leader Like the tenth leper, let us be so filled with thankfulness that we have no room in our lives for grudges and grouchiness. Let us thank God for giving us the earth, and the harvest of field and forest and sea.

Group Thanks, God.

Leader For Giving us moments when we can pause to enjoy the beauty of earth,

Group Thanks, God.

Leader For giving us families and friends who cherish us and need us,

Group Thanks, God.

Leader For giving us hands and eyes and minds so that we can work with you in building up your world,

Group Thanks, God.

Leader For giving us courage when we are in trouble or sorrow, so that we are never tried beyond the limit of our strength,

Group Thanks, God.

Leader For giving us thankful hearts that can enjoy all you have given us,

Group Thanks, God.

Leader O God our Father, we confess that sometimes the troubles and problems of this life stand between us and the joy you hold in store for us. Help us to know the sweet content of your Son Jesus Christ who was surrounded by troubles, but who overcame every evil in his resurrection.
For the great gift of your Son Jesus Christ, our Saviour,

Group We praise your name, O God.

Leader For the continuing presence of your Holy Spirit who gives us joy, strength, peace, creativity,

Group We praise your name, O God.

Leader For the fellowship of the Church and the love of our fellow-Christians in this room,

Group We praise your name, O God.

Leader For the joyful mission of spreading the gospel of your love,

Group We praise your name, O God.

Leader All glory and praise to you, O God, who has given us all things.

OFFERING

Leader We love God because he first loved us. Let us show our love for God as we return to him our offering, the firstfruits of our harvest.
(Receive the offering.)
Let us dedicate ourselves and this offering to God as we sing:

HYMN "We praise Thee, O God" (571 New Book) *or* "We plough the fields and scatter" (563 New Book, 141 Old Book)

PRAYER Our hearts are filled with thanksgiving for all that you have done for us, O God. Send us out into the world to share with others the gifts that you have so generously poured out on us. In the name of your Son Jesus Christ, our Saviour and Lord. Amen.

THE SAME...

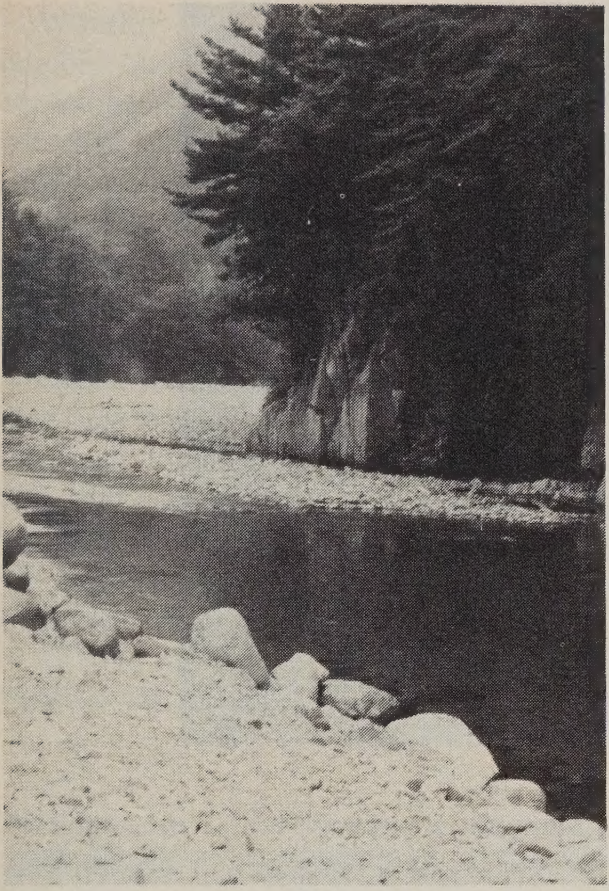
There were about twenty-five of us gathered in front of Nagoya Church on that morning late in July. The sleeping bags and assortment of rucksacks and suitcases could tell you—if you didn't already know—that summer camp was about to begin. Pastor Whang Ii Seng herded the group of junior and senior high young people into the waiting cars and micro-bus and we were off for Tsketchi (phonetic spelling) for a ''two nights out'' camping experience.

Camping—tenting and hiking—are among the summer recreations which thousands of young people in Japan enjoy each year. Church camping, however, is relatively new to the young people of the Korean Christian Church in Japan, and this was the first one that any of our group had attended. I had been in on the planning along with Pastor Whang of Nagoya, Evangelist Shin of Gifu, and Deacon Park of Owari. We had tried to think of every detail: selected a place, did a bit of cost accounting, rounded up equipment and transportation, and tried to persuade some rather reluctant parents that even though the camp was co-educational, there was enough supervision to set their minds at ease.

Life in the great outdoors is, in theory, the same the world over. We arrived at the camp site, a flat area near a swiftly-running though shallow river overshadowed by massive rock cliffs and fringed with pine trees. But I soon found that there were some major differences between Japanese and Canadian camping. There were no cabins—we rented tents from a supply house at the gate of the camp grounds, and set them up on wooden platforms in our assigned area. Cutting down trees, indeed even cutting off branches, was forbidden, but we could buy wood from the same office for a reasonable price. Most of the first day was spent in setting things up, and spying out the land for water sources (strategically placed taps), sanitary facilities (quite public, to say the least) and sports areas. All of these found, we headed for a swim.

ONLY DIFFERENT

by REV. BOB ANDERSON



The natural beauty of Japan's mountains is an open invitation to campers. Church camping is new to KCCJ however.

The water was clear, and flowed straight down from the mountain snows. One dip convinced us that it was more prudent to admire the scenery from the side. The more hardy souls took the full treatment, but many (all of the girls and some of the boys) contented themselves with paddling among the rocks. All came back refreshed, however, and ready for the evening meal.

The menu presented no problem. Steamed rice for every meal, cooked in a sort of covered double boiler which was set right into the coals. This was served with ''miso-shiru'' (a soup made with a mashed bean mixture and chopped onions) and various side dishes. Because this was a Korean camp, we had the traditional ''Kimchi'' which Deacon Park had thoughtfully brought along. Cooking and serving was co-operative, with no grumbling as to chores, or complains as to service, even when it came to the messy business of washing the rice pots in cold water.

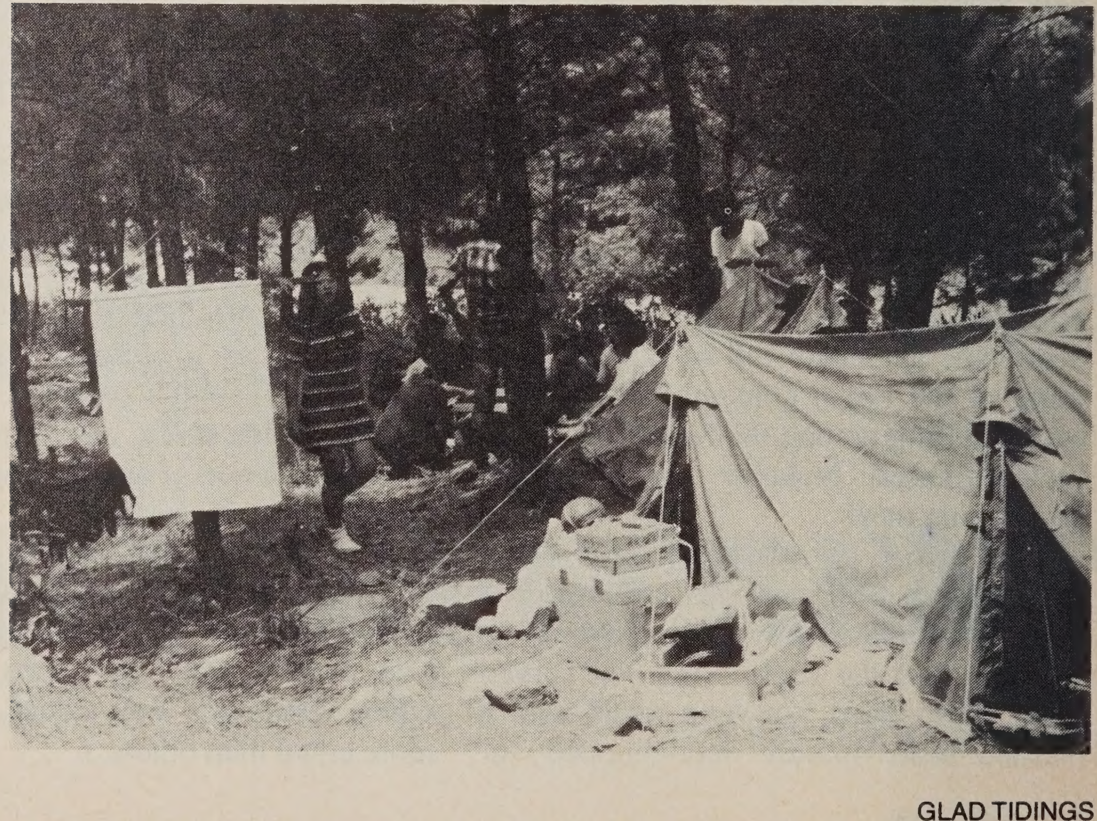
In many ways I was beginning to feel as though we were at a Canadian camp, until a Japanese lady approached and politely informed us that the bath was ready, and that the leaders would, of course, go first. Even with the river running by at the doorstep, the day would not be complete without the scalding hot ''ofuro''. We found the little building on the edge of the campus beside a small carp-filled lake. The large wood tub was filled to the brim, and after a thorough soaping and rinse (standard procedure) we stepped in—three at a time—and planned the next day's activities. Not for long—others were waiting (not too patiently) for their turn, and tossed pebbles in through the window to move us on.

I learned many things at that camp. One was that watches were useful only if you were interested to know when a thing had happened. They had nothing to do with when a thing should happen.

Our carefully planned schedule was of value only as a curiosity, and nobody seemed very much troubled. Our study periods (Bible study, and Korean history, the sine qua non of any Korean gathering) though planned for research and discussion, turned out to be lectures by the leaders. No one at that age would think of questioning the ''Sensei'' (teacher). (The rule didn't apply in sports, however, where everyone was equal, and some more equal than others.)

Only the hardy ones got into the cold water.

These tents sleep three. The flip chart has a Japanese hymn on it.



Worship in three languages looked cumbersome to an outsider, but was accepted as normal by these young people who had grown up in the habit of understanding only a portion of what was said, letting the rest flow around them. All joined in the hymns and choruses, led by Evangelist Shin, with words on a flip chart hanging from the branch of a tree.

Sports and recreation weren't planned, they just happened. We discovered frizbee, and many became adept in a very few tries. Outdoor badminton played in the trees changes the rules around a bit, but nobody seemed to notice. The baseball diamond was crisscrossed with paths leading to the canteen and the washrooms, but we managed a few innings. (One of the young men asked me "Do you have baseball in Canada too?" I assured him that we did then later wondered if he was offering subtle criticism of my strike outs.)

It was at the evening campfires, however, that the common demoninator of camping showed most plainly. Skits, games, songs, laughter ringing out across the water. And then at the last, Koreans, Japanese and one Canadian singing "Kum By Ya" with bowed heads, jet-black hair glistening in the firelight, brown eyes closed in the final prayer. Then the break "Oyasumi nasai" "Anyonghi chumushipshio!" "Good night". It could have been Camp Geddie, or Kier, or Glen Mhor, or Christopher Lake.

Packing to leave . . . nobody enjoys saying goodbye.

COMBATING RACISM

by REV. W. I. McELWAIN

In a letter to the Editor in the May issue, Mrs. Jennie Cowan of Cambridge suggested that I might write further on whether the World Council of Churches is careful enough in screening the agencies it selects to receive help. She suggests that uncertainty about this may cause some persons to stop giving.

It should be noted first that Inter-Church Aid does not receive any allotment from the General Assembly's Budget. Only donations designated "Inter-Church Aid" are credited by the Treasurer in the national offices. The question of adequate screening may still be considered, however.

There have been several distortions rumoured about concerning, particularly, the World Council's Program to Combat Racism (PCR). One such distortion is that there is virtually no screening, and that all groups seeking aid have received grants. Another is that groups have sought money, either openly or otherwise, for arms and ammunition. The impression has been given that the groups are all guerilla-type bands with no concern for law and order, and no patience to allow social reform to come by gradual and peaceful means.

Actually there has been a careful consideration of all applications, with a number of groups that are seemingly oriented only towards violence being refused. Many hundreds of thousands in Africa who have been part of the movement toward self-determination, as surely as Americans and Canadians were 100-200 years ago, now look to these groups for leadership in community organization and all social, medical and educational services.

As reported in the April issue of The Presbyterian Record, the largest of recent grants from the Program to Combat Racism went to PAIC, the African Independence Party of Guinea and Cape Verde Islands. It is concerned beyond the struggle for emancipation and is now involved in all aspects of government in the new nation called Guinea-Bissau, already recognized by about 70 nations. An immediate goal is to build and equip a sanatorium for tuberculosis patients.

In another Portuguese African colony, Mozambique, the Frelimo group has virtual control of three of the nine provinces. A grant of $60,000 from the WCC—PCR has gone to Frelimo to provide teaching seminars, to improve primary education, to provide a vaccination programme because of the threat of cholera and a rehabilitation centre for the disabled. The PCR's designation of grants "to provide humanitarian aid for social, educational and medical purposes" can be seen to have clear substance.

There may still be some skeptics among us who ask, "But can we be sure that aiding the groups in social services does not simply free up their money for arms and violence?" Surely there can be no ironclad guarantees about the use of any gift. If a parent attempts to secure such from a teenage son or daughter, there is an obvious lack of trust and a paternalism likely to produce a backlash. Similarly, we cannot presume to dictate priorities for Third World peoples emerging into self-determination.

In our turbulent society in North America we have recently become quite concerned about the increase of violence. But as Dr. J. C. McLelland writes in the new publication Arc, we should ask, "Is our climate of violence the same as that of depressed areas and the Third World? Or is their violence a rational kind of countermeasure appropriate to their situation?" The basic violence is the injustice inflicted on them by oppressive regimes obstructing their development to responsible self-rule.

I think we can be satisfied that grants from the WCC Program to Combat Racism are channelled as firmly as possible to humanitarian activities of the liberation groups. But if the patience of the latter should become exhausted and they engage in struggles for greater freedom, dignity, and quality of life, surely we can understand and lend our support through government channels or otherwise.

There are many more grants made by the World Council to relief and development work throughout the world. On the basis of regular and complete reports, and more directly from my observations at the June meeting of the Commission on Inter-Church Aid in Geneva, I feel able to assure that all assistance is given compassionately and yet responsibly. There is a staff of competent and dedicated persons able to examine both the need and the best channels for aid. In a denomination of our size we could hardly manage unilaterally to give assistance to overseas peoples. If we had to pay all administration at the scene of need or even for field trips to oversee and evaluate, our people would soon express concern about the amount of contributions not getting through to the people we want to help.

The response of Presbyterians in Canada to this year's appeal by the General Assembly's Committee on Inter-Church Aid has been gratifying. We hope that it will continue, especially because of inflation's effects on the costs of aid. Whether in the flooded Grand River Valley where Mrs. Cowan lives or elsewhere in the world, the committee tries responsibly to assess both the extent of human need and the most effective channels of extending aid—acting with the compassion of Christ and as brothers helping brothers.

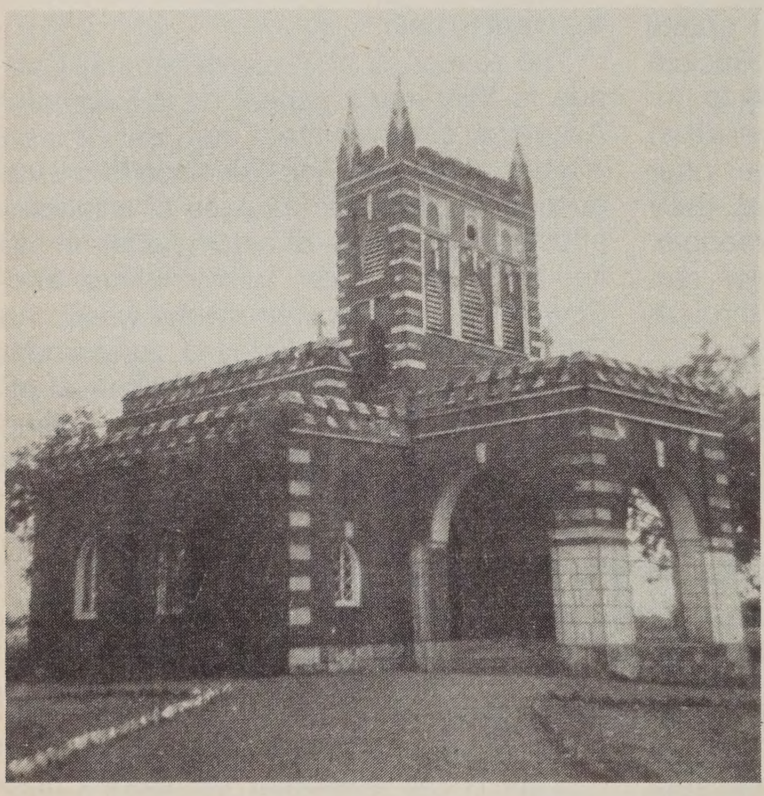
LEARNING FOR LEADING

by AGNES HISLOP

Have you ever considered what your Christian life would be like if you lived in a village where possibly only a couple of dozen of your neighbours are also Christian, and the remainder may be either antagonistic or indifferent to you? If you are illiterate or may read only very slowly? If you may or may not have a Bible and/or a hymn book? If there is no minister or catechist to help you progress in your Christian faith?

This is the condition of many Christians in rural areas of India, and those who served in the church among the aboriginal Bhil Christians were much concerned about it. Some ten years ago church leaders with vision began planning and Rural Lay Leaders' Classes were the result. This has been a joint effort of two neighbouring Church Councils (Presbyteries) of The United Church of Northern India, now in the Church of North India, both of which had grown out of Mission Fields of The Presbyterian Church in Canada and The United Church of Canada.

The minister or district superintendent supervising the congregations in both areas brought one or two natural leaders to the classes. These two or three week classes have been held in April-May when it was slack season for farm work—wheat harvest finished, preparation of fields for monsoon planting not yet begun.



The church at Agar where classes are held on alternate years from Jobat.

Ordained ministers, both Indian and expatriate, Canadian deaconesses and Indian Bible Women have been the teaching staff. Some have participated almost every year, some only once or twice; most of the teachers of earlier years have been replaced by new ones coming along.

Months previous to the first classes, a committee carefully drew up a curriculum geared to the abilities of the students. The plan included survey of both Old and New Testaments in three years, with detailed study of the Life of Christ. Outlines of Church History were covered, Church Doctrine and Church Policy were also studied. At least once every three years ''What Worship Is'' and ''How to Plan and Lead Simple Services of Worship'' come into the programme. The Layman in the Church, Stewardship, Christian Ethics, Adult Literacy Methods, Sunday Schools are further topics.

Questions and discussions are encouraged in and out of classes making theory relevant and helping these leaders to be more articulate when they return to their villages with wider knowledge, confidence and enthusiasm.

Singing periods are full of enthusiasm, and new hymns are in great demand. A few of these laymen bring along some songs they have made up themselves—words and music—which are learned and

The entire group of lay leaders at Agar.

then spread throughout the congregations of the whole area. These may be in either Hindi or Bhili language.

Because nearly all of these Lay Leaders are farmers, every year "Agriculture Extension" is an integral part of the course. Soils, seeds, plants, fertilizers, animals, fowls—you name any aspect of farming in India and it is in the course some place. Experts in this field come to discuss, lecture, demonstrate, and lead practical sessions out in field or garden.

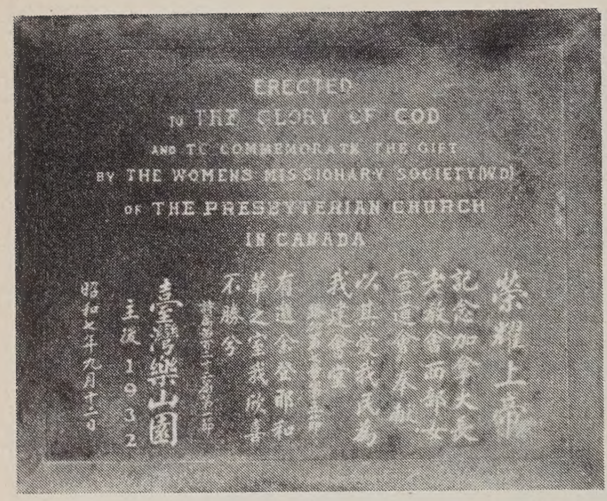
Opportunities to participate in leadership of morning worship and evening vespers give training under the guidance of a staff member. It is not infrequent for a young layman to say, later, with evident satisfaction, "This is the first time I have ever done this."

"Well, now you can go back to your congregation and do it, can't you?"

"Oh, yes, and I'll not be afraid to try to preach a sermon telling the things I've been learning about Jesus Christ and the lives of people in the Bible and the Church."

One year, one of the staff felt a special burden for the spiritual lives of individual laymen and invited them for personal conferences. He found that a considerable number had never made a personal commitment to Christ. Before the week was over, all had done so.

As an increasing number of Lay Leaders acquire training to lead in their own villages, we feel encouraged that God is not leaving His people without means of growing in faith and knowledge, and that His Spirit will take what these men have learned, bringing it to their remembrance, so that His Church in India may be strengthened for witness and service.


ERECTED
TO THE GLORY OF GOD
AND TO COMMEMORATE THE GIFT
BY THE WOMENS MISSIONARY SOCIETY (W.D.)
OF THE PRESBYTERIAN CHURCH
IN CANADA
榮耀上帝
臺灣樂山園
主後 1932
昭和七年九月十二日

Whatever became of Happy Mount?

by JAMES SUTHERLAND

In 1965 when a tour group came from Canada to join in the celebration of One Hundred Years of Protestant Witness in Formosa, some in the group insisted on a visit to Happy Mount Leprosy Colony which had not been included in the original plan. Those who wanted to visit Happy Mount were some who had been interested in the overseas mission work of The Presbyterian Church in Canada for many years and had frequently heard of this colony since it was established in the early 30's. There are probably many Presbyterians in Canada today who have never heard of it. Present day members of St. Andrew's, Toronto, New St. James, London, or St. Andrew's, St. John's, would no doubt be surprised to come upon neat red brick cottages with the names of their churches carved in stone above the door, indicating that these houses had been donated by their churches when the colony was built.

This year, members of the Board took the one hour bus trip from Taipei to Happy Mount to participate in a service marking the 40th anniversary of the official opening of the Colony in 1934. Two members of the Board, the Rev. C. C. Chen and Dr. K. L. Kao, were members of the original Board and were present on this occasion.

The founder of the colony, Dr. G. Gushue-Taylor, arrived in Taiwan in 1911 as a missionary of The Presbyterian Church of England. Later he became a missionary of the Presbyterian Church in Canada and worked in Mackay Memorial Hospital in Taipei. In 1925 he commenced treating leprosy patients and an out-patient clinic was set up. There was some opposition to giving this kind of treatment in a general hospital and in 1927, with the help of the American Mission to Lepers, the Sianglian Presbyterian Church building near the hospital was obtained and opened as the first out-patient leprosy clinic in Taiwan.

With the increase in the number of patients, Dr. Gushe-Taylor made plans for establishing a colony and in 1928 published a pamphlet "Plans for Leprosy Work in Formosa". He presented his plans to the Japanese governor who was sympathetic. He estimated there were about 4,000 people afflicted with leprosy and planned a colony to accommodate about 200.

Dr. Taylor was given permission to raise money for building a colony and in 1929-1930 he went around the world visiting other leprosaria and collecting money for his project. He also received a grant from the government. It was probably at this time that he got subscriptions from churches and the WMS in Canada.

In the spring of 1930 Dr. Taylor and the Rev. Hugh MacMillan decided on the present site of Happy Mount while walking around the foot of the Goddess of Mercy Mountain on the south side of the Tamsui River. Over 40 acres of land were purchased and the building commenced, plus additional land so that rice could be grown to feed the patients. There was some opposition for a while, but it was overcome.

The foundation stone was laid by the Governor-General in 1931, and on the 30th of March, 1934, it was officially opened by Governor-General Nakagama. Mrs. Taylor moved into the residence and was Superintendent except for one year when Mrs. William Gauld and Miss Gretta Gauld took her place) until 1940 when all missionaries had to leave.

Dr. Taylor was seriously ill in a hospital in Nanaimo in 1953 when he heard that the Government of Taiwan was taking over the Happy Mount farm lands due to an oversight in not having registered the land properly after the war. He booked passage to Taiwan, arriving in December. With the superintendent, Miss Joy Leister, he presented an appeal to the government for the return of these lands which was granted. Dr. Gushue-Taylor died at sea on the 23rd of April, 1954, on his way back to Canada. His ashes are interred at Happy Mount beneath a stone that gives a record of his life in both Chinese and English.

From 1952 until 1962 Happy Mount Colony was under the direction of Dr. Dorothy Harris and Miss Joy Leister (who had been previously on the mainland) of

Cottages at Happy Mount, some of which are named after Canadian churches.

the Overseas Missionary Fellowship. The Rev. Bengt R. Hallgren was Superintendent for two or three years after they left and at this time Happy Mount became related to the Taiwan Leprosy Relief Association, and Dr. Saikawa and Miss Kikuchi of Japan had some responsibility for the care of the colony.

In 1967, Sister Maria Bido of Taiwan Fellowship Deaconry, who had come to Taiwan from the Mainland in 1953, was invited to be Superintendent. Under her wise and loving leadership the colony has been well administered, with Dr. John West of Taipei and Dr. Hu, a leprosy specialist, making regular visits weekly. Another Deaconess, Sister Wilhelmine Linse, is Head Nurse. A strong Christian witness is given by these and other members of the staff.

There are some 30 patients at Happy Mount now. With modern methods of treatment there is not the same need for hospitalization that there used to be and most people afflicted with leprosy are treated in out-patient clinics of which there are now several in Taiwan. Although modern drugs have been effective it is estimated that there are probably more people with leprosy in Taiwan today than there were 40 years ago, and the major problem still remains—that of getting those afflicted with the disease to overcome fear and shame and come out for treatment.

Three years ago the Board of Happy Mount recognized that their facilities were not being used to their full extent and they began to study how they could help to meet some current need. The result was a decision to open a department to care for mentally retarded children, for whom there is little special provision in Taiwan as yet. The Rotary Club of Taipei made a donation and members of the Board raised funds for a new building and renovation of an older one.

At present there are 19 girls and 11 boys in residence with five teachers. Remarkable progress has been made in some of

Sister Maria Bido, Superintendent, Dr. Lu, chairman of the Board and a representative of the Taipei Rotary Club.

ROTARY
INTERNATIONAL

Children's choir and harmonica choir at Happy Mount Leprosy Colony.

these cases as they have responded to the loving care given them. The Christian Children's Fund gives NT$300 per month to help support each child. The children's choir and a harmonica band sang and played at the 40th anniversary celebration and at another held in Siang-lian Church, Taipei. At this service the Rev. J. A. Crabb, Chairman of the Board of World Mission, was present and brought greetings from The Presbyterian Church in Canada.

For several years after the war both The Presbyterian Church in Canada and the Leprosy Mission made regular grants to support the colony. Now it is dependent on income from its land and livestock, and private gifts from local and foreign friends.

While the Board is self-perpetuating, almost all members are Presbyterians. Originally one-third of the fifteen members were Canadian Presbyterian Missionaries, now all but one are Chinese. It is 40 years since Sister Maria first came to China and she will soon be retiring.

It is hoped that as Presbyterians in Canada look back over 100 years of history they will not forget "Happy Mount" which they helped to found 40 years ago, and that they will continue in prayer and concern for this institution and its staff as they minister to physical and spiritual needs in Taiwan now and in the years ahead.

ACCEPTANCE

of the unmarried mother in the congregation

by DR. B. H. McNEEL

This title has a rather condescending sound but the fact that it was suggested indicates that there is a problem. Part of the problem is the significance of the article "the" which suggests a certain class of person rather than an individual. Whom are we talking about? A girl (or woman) who has been active in the church fellowship, or a casual adherent, or a newcomer? A girl with Christian convictions, or conventional morals or neither? A girl with a supporting family or a rejecting family? A girl who has gone away to have her baby and is now returning with, or without, the baby, or one who is seeing her pregnancy through in her own setting? A girl whose relationship with the baby's father is continuing or is broken off? The foregoing questions may sound rhetorical but the answers to them in each individual case may have considerable bearing on what "acceptance" means to her.

The other question is: Who is doing the accepting? As far as I know, no modern Christian body has a corporate means, i.e. ritual, for accepting an unmarried mother. A few centuries ago, when she might have had to make a public confession of her sins she could have been given public absolution and reinstatement. The situation is not so clear cut today. Not only are so many of us incapable of combining firm support of rather demanding and unpopular standards with gentle consideration of those who fail to conform to them, but we also may be a little ambivalent about the standards themselves. The result usually is that we try to avoid the issue, and the person, and to act as though nothing happened.

Girls who go away from home for some part of their pregnancy and delivery often are concerned about how they will be received on their return—by the family and among acquaintances. Some of them have told me of the rejection which they anticipated but no one even mentioned rejection by the congregation; neither did they mention acceptance. What do you suppose this means?

One young woman who stayed home to have her baby told me of a somewhat different problem. She continued to attend church but managed to remain inconspicuous. The minister and others spoke to her in a kindly and rather solicitous fashion. However no one mentioned her condition or her baby. Perhaps they did not know, perhaps they did not want to intrude, but she felt they really did not want to recognize the situation. Was she being accepted or not? Perhaps all that some girls need is recognition that something important is happening.

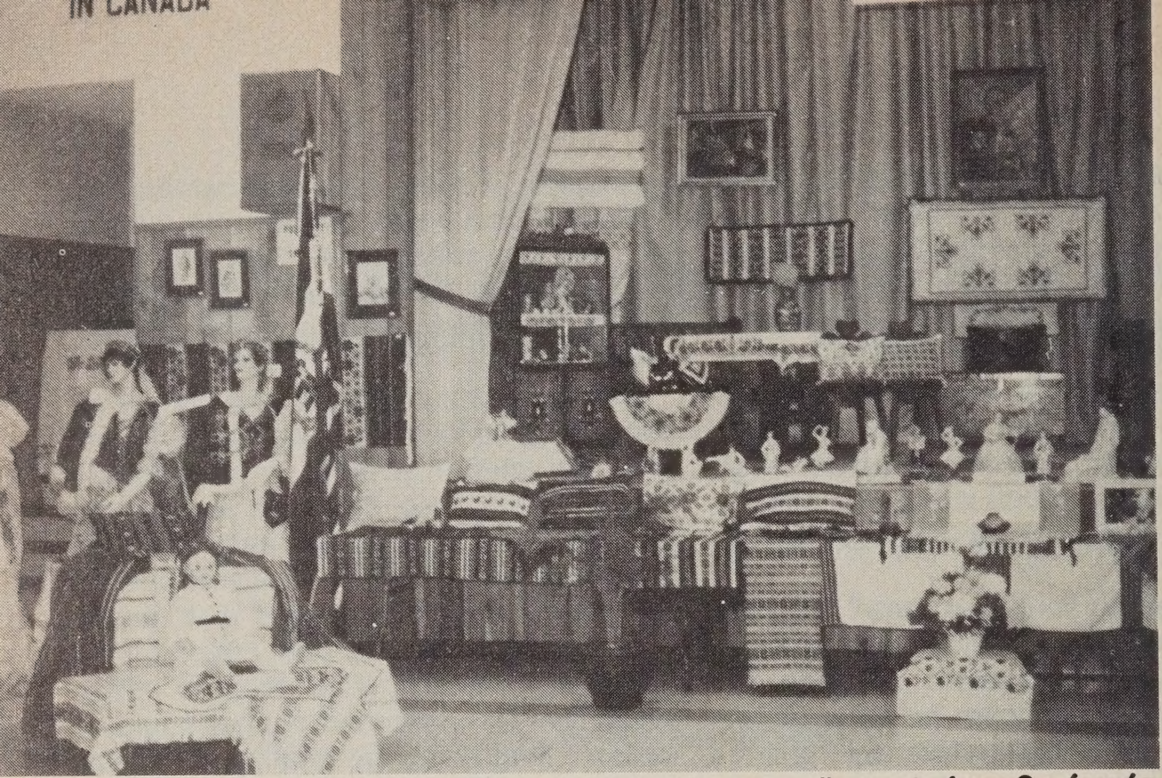
In spite of the so-called "new" morality, pregnancy-out-of-wedlock is still frequently accompanied by shame or guilt. By "shame" I mean concern for what others think, e.g. the congregation; by "guilt" I mean a sense of having done wrong. There are different remedies for these states but since the emotions themselves are often confused, the remedies tried are often not appropriate. The situation becomes even more confused when, in addition, there is a deep biological (and perhaps spiritual) sense of the rightness of pregnancy as the outcome of a love relationship, even though unsanctioned.

I have heard unmarried mothers defending themselves by saying that society only condemns those who get pregnant while those who plan to be promiscuous can do so with impunity. This statement is a weak defense, even though true, and it does not provide much comfort to the girl who really feels guilty.

Much of the guilt may be for the shame which she feels she has brought on her own family. Too often family attitudes do little to relieve it. This may be due to self-centredness on the part of the parents, to their own hangups regarding sex, to their concern for other children, or to parental self-blame. I have seen girls very upset because parents have asked, "Where did we go wrong?" or "Where did we fail you?" These questions may be justified but they are often resented because they infer that it is the parent and not the girl who is responsible. Equally resented can be the implication that it was the boy and not the girl who was responsible. The girls who are most likely to resent it are those who want to be considered responsible for their own behaviour.

One thing the members of a congregation can do is to try to understand. If they give the matter a little compassionate thought I suppose they can understand how the unmarried mother and her family may experience a whole range of disturbing emotions such as shame, guilt, anger, depression and anxiety about the future. It might be more difficult for them to understand how an unmarried mother could be radiant—that would be treating the matter too lightly! However I have occasionally seen such a person and in each instance have felt that for her this had been the occasion for real personal growth.

If there is all this variety and mixture of emotions and attitudes there can be no set pattern for "acceptance". It has to be in terms of what is appropriate to the person and the situation. However one thing that is involved is a readiness to recognize what it is the girl and/or her family need to express, and to resolve, in order for them to feel free to participate in the church fellowship and in the worship of God. The members of the congregation will have gone a long way toward this readiness when they have recognized their latent fear of condoning behaviour which they feel is unacceptable and have learned how to be a redemptive community without lowering their standards. All the members of the congregation contribute to the general climate of acceptance but it will remain for understanding individuals to provide the personal touch. These could be people who regularly act on behalf of the congregation, such as the minister, deaconess or elders but if we really believe in the "priesthood of all believers" we should each be prepared to minister to others as we are given the opportunity.



We can see the Hungarian dining room suite, handwoven wall carpets from Ormányság, china from Herend, Hollóháza and Zsolna.

From Me

FOLK ART '74

Every imaginable colour is integrated, through embroideries and woven materials, into the vivid folk art from Hungary. Red especially predominates. The characteristic motifs embroidered intricately use almost all the methods known in the field of needlework. Satin stitches, outline, chain, cross, laid and satin padded stitch are all called upon to create the favourite decorative forms of the tulip, heart, leaves and stars.

Floral embroidery varies and the colours are vivid, with the predominant red, blue, green, yellow and bit of black. The tulips are mostly red, and other flowers are of different shades of blue and pink, with yellow centres, a touch of black, and green leaves.

Animal motifs are also found in Hungarian folk art, particularly the deer, peacock and bird.

A note on the embroidery:

From Sárköz: the material is black, and only white thread used with satin stitch, outline stitch and chain stitch.

From Transylvania: Colours are red, blue and black.

From Kalocsa: These motifs are the most colourful using every possible colour in every shade.

From Ormányság: Ancient embroidery and handwoven patterns are mostly red and blue.

From Mezökövesd: the "matyó" is very colourful and very closely embroidered.

by REV. B. D. NAGY

sd, the "matyo" handiwork and a doll.

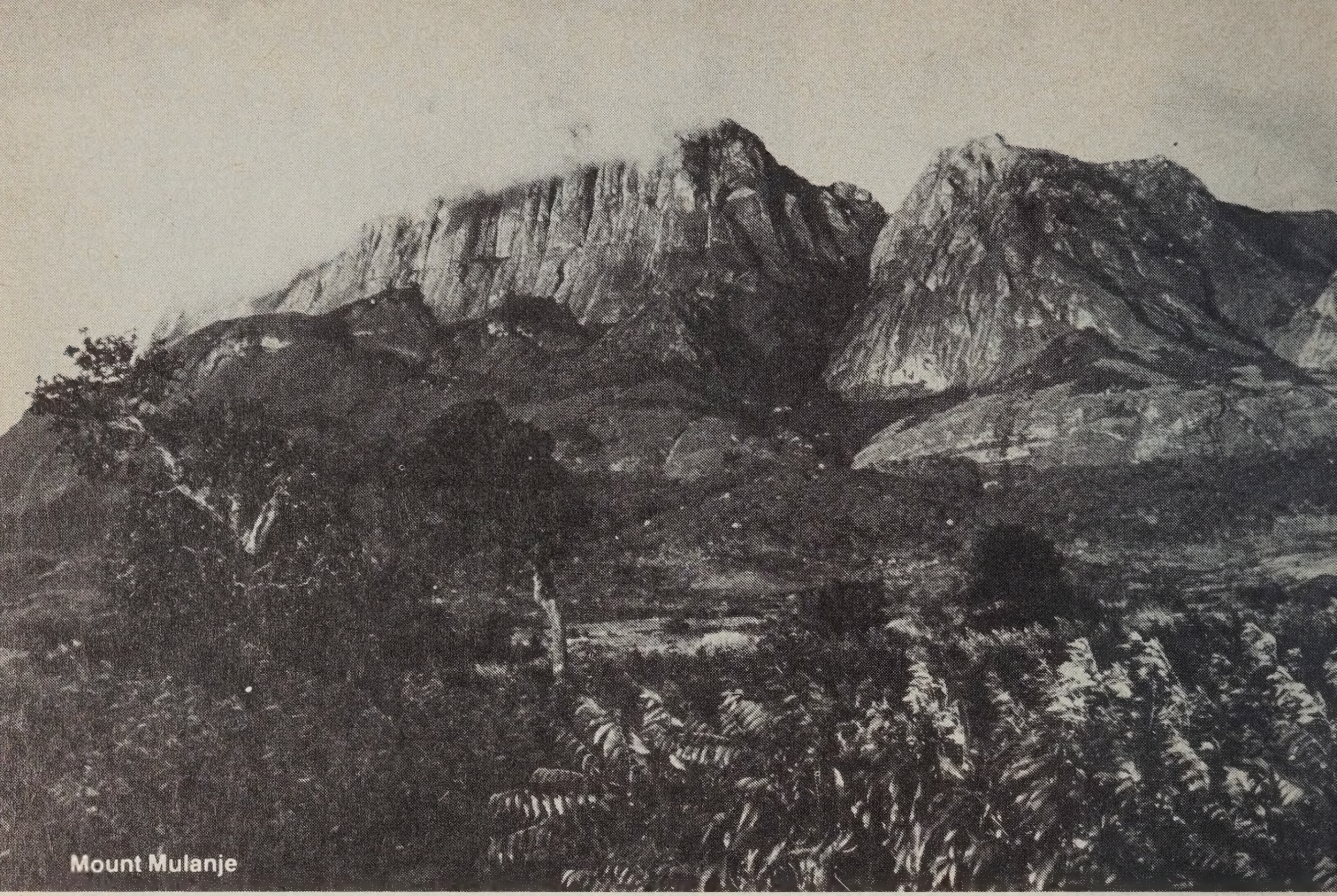
Young folkdancers.

All the above mentioned handiwork was exhibited for six days at the Calvin Hungarian Presbyterian Church Hall in connection with the celebrations of the Centennial of The Presbyterian Church in Canada and of our city, Calgary. This Exhibition was organized by Mrs. B. D. Nagy. More than 600 articles were displayed including different handiwork, embroideries from the different parts of the old country, pictures, lovely original paintings, wood carving, china, a complete original Hungarian dining room suite and beautiful original gala dresses.

The exhibition was well attended and a few visitors came back again, some for the second and even a third time.

China from Herend, Hollóháza and Zsolna.

Rev. B. D. Nagy and Rev. J. W. Mills, Mayor Rod Sykes. On the wall the pictures are all original Hungarian works.


Mount Mulanje

First Impressions

by REV. CHARLES SCOTT

The aircraft touched down on the runway and with a sigh of relief we realized the long trip was behind us. We had finally arrived at our destination. The long months of consideration, the hectic departure from Calgary after bittersweet farewells to folks with whom we had shared life and broke bread, the learning experience of the Toronto School of Linguistics and Mission Orientation Course in London, and the last good-byes to family were now memory as we arrived in Blantyre, Malawi.

Somewhat dazed by the break in regular routine over the previous six months and the long trip to Africa, we descended down the stairs to plant our feet firmly on this new ground. Did we make the right decision? What new experiences awaited our family? What kind of people would be our new brothers in Christ? And perhaps most of all, where was God leading us? All these questions lingered in our mind awaiting answers.

From all those people who were present to meet the plane we picked out the familiar faces of the Crosbys. How good it was to recognize someone who was known to us. Our first real contact with the folk of the church was in the person of the Rev. J. D. Sangaya, the General Secretary of the Blantyre Synod, The Church of Central Africa Presbyterian. The obvious warmth and concern of Mr. Sangaya immediately made us feel at ease in this new environment and set the general tone of our welcome to this new land.

But now a kaleidoscope of colours greeted our eyes as we drove from the airport to the city of Blantyre. The beauty of the countryside was obvious the moment of our arrival, from the flat plains immediately around us to the rugged mountains in the distance. The deep blue sky free from the pollution of our industrial society, and the vivid red of the flame trees contrasted sharply with the various shades of green. This impression of the colourful nature of the country has been confirmed by our subsequent travels in the areas of Mulanje and Zomba where we climbed the mountains of the same names.

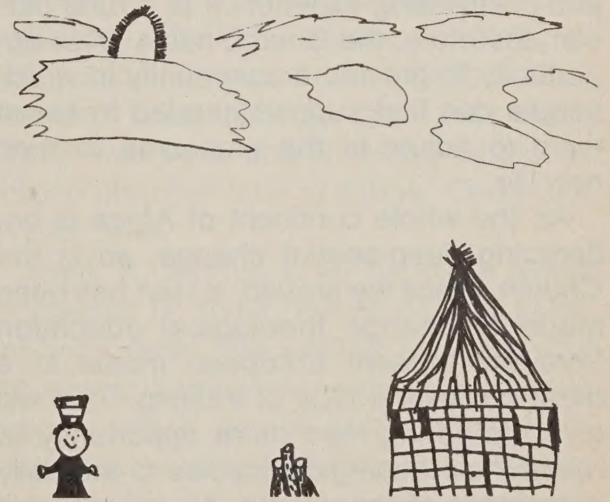
Concerning the people themselves, again our first impression of their generosity and kindness of spirit was supported by each person we met. The congregation with which I am associated as the assistant minister has also welcomed us in the same manner.

Indeed, an immediate impression of this culture is its people-centred nature. People, no matter how busy, always seem to have the time to greet one another. Not simply a "hello" but an enquiry about the health and well being of the other person and his family. Another indication of this attitude is evidenced by the amount of handshaking that is part of this greeting. Handshaking is not only a method of greeting but it is also a sign of affection and esteem.

Our first impression of the people has been that they are kind and open. This spirit of the people has helped us a great deal in adjusting to the demands of an unfamiliar culture and way of life. To know that you are welcome, that the little details of accommodation have been arranged has helped to make our settling in Blantyre easier.

I am not convinced that we will be able to give the Church here as much as we will receive. We have much to learn from the people's genuine piety and their great love of worship. It is not uncommon for worship to last two and one-half hours which includes a great deal of singing, prayers and preaching. Everyone is able to sing in Malawi, it seems, and this certainly enhances their expression of praise.

The Blantyre congregation in which I minister holds three services each Sunday, two in Chichewa and one in English. While one might expect a great number of expatriates at the English Service, the largest proportion of worshippers are African. Unfortunately the European model of worship is still much in evidence but hopefully more indigenous expressions of worship will become the accepted pattern. The village churches seemed to be more advanced in this area with the use of traditional hymn tunes and the general rhythm of African life influencing the forms of worship to a greater degree than in the city.



Seven-year-old Christine sent a picture reflecting her first impressions of Malawi. Between the woman and the house is an ant hill.

Another impression of the Church in Malawi is its great vitality and growth. In many developing countries the Church is increasing at a phenomenal rate; indeed Church growth in Malawi exceeds that of population. Of course, there are problems associated with such rapid expansion. There is a great need for trained leadership who can give the new converts guidance and assistance in their Christian Life. The Synod of Blantyre has a membership of 120,000 while those involved in the ordained ministry number 42. Perhaps the greatest strength of the Church lies in its sessions for the elders who do the bulk of the pastoral work and preaching.

Each congregation is usually composed of a central church and a number of prayer houses. The Blantyre Congregation has seven prayer houses connected with it giving it a membership of nearly 5000. This Congregation with its large people resources has a unique opportunity and challenge by being located in a city. The people of Malawi live primarily in small rural villages and are maintained largely by an agricultural way of life. With the urbanization taking place in such cities as Blantyre, pressure is placed on the traditional way of life with its values and support. City life can become a threatening and disorienting experience to a rural person; therefore, the Church has a great opportunity to provide a community in which people can find support needed to assist them to adjust to the pressures of their new life.

As the whole continent of Africa is undergoing deep-seated change, so is the Church. Since we arrived, a start has been made to change theological education from the present European model to a more contextual type of training. This will give the young men more opportunity to relate their theological studies to the daily experience of the people. An integral part of this educational experience will be an attempt to adapt this training to African thought patterns and teaching methods. Changes in personnel are also part of this process as positions previously held by expatriates are being Africanized. During our short time here we have been aware of the constant coming and going of both Africans and expatriates. Even the historic ties of the CCAP with the Church of Scotland are changing with Canada, USA, Holland and Germany represented on the staff of the Church and the Christian Service Committee. In a word, our impression of the Church in Malawi is one of vitality, growth and change.

These various influences have had a real effect upon our family. Living in the context of an entirely different culture has both its joys and frustrations. The familiar cultural signals and signposts for behaviour and life-style are no longer present, and so we must learn to adapt to and read new ones. But this experience has given our family the opportunity to reflect on our life together, and our cultural background particularly, from the distant viewpoint which separates us from the familiar. We look forward to the new patterns which will emerge singularly ours and which will strengthen our family ties and our sense of brotherhood with all men. By being out of the reach of the subtle and often destructive pressures of television and advertisement, we have a unique opportunity to explore new family resources and experiences.

As I stand in the pulpit of this church each Sunday morning I am aware of the great Africans and expatriates who, as men of vision, have served the Church of Christ in Malawi in the past. Admittedly, the question which haunts me is "What have I to contribute to the upbuilding of Christ's Body in this land?" I have no definite or clear answer but I believe that God in His wisdom has sent us here in fulfilment of His will. Perhaps the final answer will never be given but it is enough simply to be obedient to His Word.

THE BIBLE
and
THE BEDOUINS

By Rev. F. E. ACCAD

Many years ago, when Palestine and Jordan were still one country under the British mandate, Evangelist D. heard a loud knock on his door. When his wife opened the door, she saw a man of frightening appearance, in Bedouin dress. He was tall and stout; his skin, like that of other Bedouins, was dark, his mustache thick and large, his eyes piercing and his hands big and strong. The sight of him standing there gave Mrs. D. a great shock; tension between Arabs and Jews was at its highest just then, and everyone was afraid of everyone else.

However, she asked the man to sit down in the outer guest room while she went in, trembling and worried, to inform her husband of the presence of this dangerous visitor and to ask him to go out quickly by means of a back door and fetch help. But Evangelist D. was one who always trusted God as his greatest helper and believed that He was always present and ready to intervene in time of need. Nevertheless, he told his wife to ask the visitor to wait a little while and also to offer him something to eat. He did this because it is a custom of the Bedouins that they will never eat or drink anything in a house or from the hands of people they intend to attack or harm in any way.

''He is eating very well,'' Mrs. D. reported to her husband some twenty minutes later.

''There is no danger, then,'' he replied, and went out to welcome the guest. This was the first time the Bedouin had met an evangelist, but he began to tell D. his story. He, Sheik R., lived in the vast plains of the interior where he was the ruler of a medium-sized tribe. As is customary with the Bedouins, he often led his people against other tribes, and frequently people were killed or wounded, and property was seized and stolen. While resting in the shade of a tree after one of these raids, he fell asleep and saw in his sleep a person in white apparel who claimed to be Christ and asked him to leave his bad habits and follow Him in newness of life. Greatly frightened and concerned Sheik R. awoke, returned to his people and prepared to visit Palestine, his idea being that in the land where Christ was born and lived he would be able to discover how to follow Christ and live for Him.

Sheik R. arrived at H, the town where Evangelist D. lived, but he did not know anybody there. He started wandering in the streets hoping that something would happen which would guide him in his search for what he had come for. The sky was cloudless, the sun very bright and the day warm and damp. Sheik R. was perspiring profusely and soon became very thirsty. Nearby was a small coffee house with people sitting on stiff straw chairs in the shade of a palm-leaf roof, sipping different sorts of refreshments and enjoying trictract (backgammon) games, smoking pipes and narghiles (Turkish water pipes) or discussing the news of the day.

Sheik R. went in, greeted the people as it is customary in Arab lands, sat on one of the chairs and ordered some refreshment. As he was enjoying the coolness of the place and his iced soft drink his attention was drawn by two people sitting in one of the corners, deeply engaged in a very heated conversation. Listening to them more attentively, Sheik R. heard one of them explaining to the other things pertaining to Christ while the other was trying to oppose him by saying that Christ had not come to this world. Sheik R. became very interested in this conversation, feeling that God had led him to this very place and so decided to draw his chair nearer to the two men. Unfortunately before doing so these men stood up, bid farewell to each other and departed into different directions. After a moment of hesitation Sheik R. decided to follow the man who was talking about Christ, but the man, being younger and knowing the streets well, gained some distance. Nevertheless Sheik R. was not discouraged. He did not lose sight of the man, but pressed on until he was soon knocking on the very door the man had entered a few minutes before.

What an opportunity for the evangelist! God had prepared the man, and after a little further explanation, the rough Bedouin Sheik (or Prince), fell on his knees and with tears accepted Christ as simply as a little child. Before leaving, Sheik R. made the evangelist promise to visit his tribe from time to time and proclaim the Gospel to them. The evangelist kept his promise, but because of the distance he could only infrequently visit his new friends.

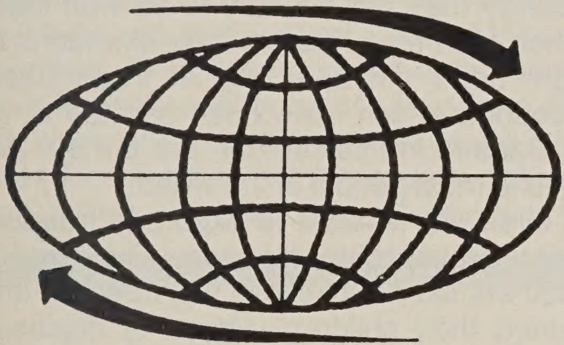
With 1948 came the strife between Arabs and Jews over Palestine, resulting in the partition of the land and the scattering of a million Arab refugees into the surrounding Arab states. Among the refugees who went to Lebanon was Evangelist D. Like most of the other refugees he had lost everything he possessed in his beloved homeland. But while the others were in despair, D. was seeking ways and means to help others. It was then that he contacted the Bible Society, which supplied him with Scriptures. These he distributed free to the many refugees who, like himself, had also lost their Bibles together with the rest of their belongings. Others who had never possessed Bibles were happy to receive portions of Scriptures to read instead of sitting idle the whole time.

Evangelist D.'s work, however, did not stop here. He heard that some refugees were imprisoned and he went to visit them and to give them the Scriptures. God opened the doors of the prisons for him, and he is now, in cooperation with the Bible Societies, distributing several hundreds of Bibles and Bible Portions every year to these poor prisoners who are truly a people sitting in darkness and in the valley of the shadow of death.

Furthermore, Bible Society and other workers are also visiting Sheik R.'s people who are now near at hand. The number of visits has increased and frequently members of the tribe call on Evangelist D. and on the Bible House. This has resulted in marvelous fruit to the glory of God.

One of the most recent heartening developments relating to the preceeding events is that a son and a daughter of Sheik R's many children have attended good schools. In gratefulness to what Christ has done for them, each has opened a primary school where they have attending, in addition to many students from the neighbouring needy rural areas, several children from the tribe itself. This is very promising for the future of the tribe.

This is only a beginning, which can grow rapidly by God's help, if it is watered by constant prayers of the readers of this article and nurtured by their real interest.



in the world

by marjorie ross

We have come to the end of the yearly growing cycle. This is the time for Thanksgiving, and even city-dwellers can see the abundance of the season as fruits and vegetables spill out of grocery shops onto the sidewalk.

This seems a good time to think a little about this abundance of ours in Canada—the affluence we are sometimes told we should feel guilty about. What are the things we possess that really matter? What are the blessings we enjoy which would, if there were justice in the world, be shared by all women everywhere?

We women can very easily become preoccupied with our possessions. Perhaps the important thing for a man is to have the money to buy the new boat, or new camera. It says something about him to his friends. Women often seem to concentrate on the things themselves. Naturally enough, a house and the objects in it, accumulated over the years, assume great importance to the woman who has spent her life looking after them. She can break down in tears if she breaks a favorite dish. Water marks on a polished table or a spill on the carpet can produce real anguish and sometimes anger. The table and the carpet matter very much to her, partly as a reflection of her ability as a housekeeper, but also for the things themselves. They have intrinsic importance.

Of course, if things were not valued for themselves, there would be no point in artists and craftsmen producing objects of beauty. And yet, while many of us in counting our blessings might include a house full of nice things among them, there is a question as to whether possessions, resulting from affluence, are not as much a burden as a blessing.

I have always admired, though never been able to emulate, the saintly Englishwoman, Florence Allshorn, who used to say, "I want to travel light through this world." She gave things away as fast as she received them, and when she died, left only a drawer of clothes. The vow of poverty taken by religious orders and Eastern mystics is not meant to impose hardship on the person but to free him from the burdens and responsibilities of ownership. Owning things ties us to this world, and freedom from them means we can devote ourselves to the life of the spirit and the service of others.

Jesus was describing riches and possessions as a burden when he told the rich young man to go and sell everything and give away the proceeds before he could enter the Kingdom of Heaven. Great wealth is a great responsibility, and it can consume all the owner's energies. "It is easier for the camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of God."

Obviously, this does not mean that we need to regard our belongings as so many millstones about our necks. But it does mean that the more we own, the more careful we have to be that these things do not dominate our lives. Human relationships should always matter more than possessions (although they are harder to maintain!). This is why it seems sad when someone refuses to take her turn at having a group meeting because she thinks the standard of her living room isn't up to the others. What matters after all? Is it a group of friends meeting to discuss matters of common concern, and perhaps drinking tea together, or is it the chairs they sit in, or the cups they drink out of? We all know the answer, but sometimes silly female pride makes us give possessions more importance than they merit.

Similarly, if over the years we have created lovely living rooms which mean so much to us that neither we nor anyone else can relax in them, then maybe our priorities are twisted. Many people compromise just like their grandmothers! They have the lovely front room where all the best possessions are, but there is somewhere else where the family and friends can actually live. If you visit a house where it appears that there is no place where human beings can relax and talk to each other, then you will know that the inhabitants of that house are in emotional or spiritual trouble. Things in the form of broadloom, upholstery and bric-a-brac have taken over.

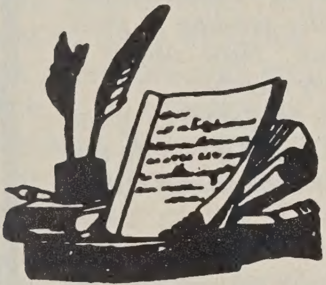
I would suggest that very few of the things we possess as women in Canada need to be shared with women in the Third World. They too like possessions, but far more basic and urgent is their need for some of the freedoms we take for granted. I am not speaking now of political liberties. Precious as these are, to a starving country they are a luxury to be won later, when men have food in their stomachs to fight on. I am speaking of three basic freedoms which have been granted to us in Canada in this century, but are still denied to most people of the world.

First, and easiest to export, is freedom from preventable disease. Our grandmothers did not possess this freedom and buried their children victims of diseases like typhoid, scarlet fever, diptheria, measles, influenza. In our time, all these diseases are preventable, or curable. A great distance must still be travelled before families in the Third World can be made free, as we are free, but great strides have been made. There is little controversy here, and the ways and means are at hand. All that is needed is the will, and the money.

Next comes freedom from hunger. This is a much more complex and difficult problem to solve, involving more of economics than of agriculture. We always respond emotionally to pictures of starving children. In our culture, we have been blessed for centuries with enough food for most people, most of the time. We can afford the luxury of giving good food to the children, who are growing, while the adults hold back a little. In every subsistence culture, including our own Eskimos, food must be allotted in times of scarcity to those who are most useful to the community. The adult men—the hunters, farmers or fighters, come first, then the women, last the children and old people. In most cultures, the men eat first, and the women and children take what is left. Children are much beloved, but in times of scarcity, everyone cannot get enough. It takes less than a year to replace a baby, but fifteen years to replace a man. That may sound brutal, but life without enough food is brutal.

The last freedom is freedom of choice. In traditional societies where all behaviour is governed by the past, virtue consists of obedience to your ancestors. As they lived and believed, so must you. Change in itself is wrong. True freedom must mean being able to choose what seems best from the old ways and from the new ways, for total rejection of either limits freedom. Education is the first step towards freedom of choice. But education is not enough, and whole societies must be transformed to provide freedom from hunger and disease before people can raise their heads a little and consider that there could be another way to live. Christianity's cultural impact is at this point—in giving people freedom of choice within their own heritage, honouring what is good, rejecting what seems harmful. That is true liberation.

Fortunate women all over the world are blessed with the love of family and friends. Some women, ourselves among them, are also blessed with freedom from disease, hunger and freedom of choice. Our prayer is that in our lifetime these freedoms may be shared by more of our sisters everywhere.



Letters to the Editor

We would like to take this opportunity to commend you for the very interesting and inspiring articles which are contained in the "Glad Tidings" magazine.

We pray that God will continue to guide you as you further the work of the Lord's Kingdom through the freedom and power of the Press.

Mrs. Linda Miller
Agincourt, Ontario

I enjoy the Glad Tidings very much this year. There is so much good material in it.

Mrs. Ethel Coxon
Milverton, Ontario

I enjoy the magazine very much. I think the 'BWM" news giving, in capsule form, information re missionaries, and high lights, is especially good. But all articles are interesting and well written, and worthy of close attention.

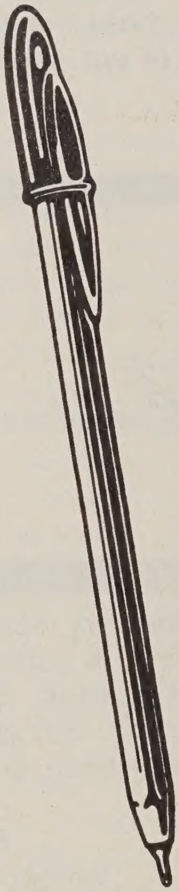
Ethel Bell
Vancouver, B.C.

Personally I find the magazine of great interest and value, and appreciate the expanded vision you have brought to it.

Thank you!

Mrs. i. L. Thomson
Brandon, Manitoba

OFFICERS' ODDMENTS



How now! What news, I prithee?

Press Secretaries—Say not: "There is no news in our part of the country." There is. This is Centennial Year. Tell us—but dress up local news in short and snappy chaps and stetson, remembering that "Glad Tidings" magazine rides a national circuit.

"How they brought the good news from Ghent to Aix"—remember how? Our good news needs no steed like Roland, but does need Glad Tidings Secs speedily sending in their printouts this month to feed Ziegfried. How about a subscription in the saddle-bags from every member?

C.O.C. and Explorer Bulletins—news for Leaders of the young. Tell the office (us, not the Post Office) if you do not find one in your mail slot. Is your registration in our letter-box yet?

News of "who did what, when, where", via those annual report forms. Bundles of them went to Synodical Secs in September—now to go out from them to Presbyterial Secs. So they are in transit, Group Secs. What news will you have to report back on those yellow pages?

Leaders and Members, with "noses for news"—Ride a few laps in the fall W.M.S. leadership or training events in your area and "win by a nose" gaining ideas in leadership expertise, missionary knowledge, procedural methods.

This 'n' That

Books

FOR LOVE OF LIFE
by ESTHER MCILVEEN
Emmaus Community $2.00

Many readers who have enjoyed the contributions of Esther McIlveen to Glad Tidings will find pleasure in this collection of her work.

In free poetic style, and with unique expression, each inclusion demands the reader's attention and thought. Much of the book is a collection of thoughts succinctly stated. Accented all the more because of their brevity, they come to grips with the issues of life. Through sharing herself and her insights, Mrs. McIlveen encourages the reader to recognize truths and perhaps grow; or at least honestly look at some of the things that make up life.

A worthwhile little book.

WHATEVER BECAME OF SIN?
by KARL MENNINGER, M.D.
Hawthorn Books, Inc. $7.95

Dr. Karl Menninger, famed psychiatrist and co-founder of the Menninger Clinic of Topeka, Kansas, proves to be a man of wisdom and common sense as he speaks from his heart as well as his mind about human guilt. Since sin is such an uncomfortable word, Menninger says, society has got rid of it by blaming the human condition on crime or lack of opportunity or sickness.

But sin is a reality; it shows up in private life and public affairs; it creates damage and destruction to human relationships and the whole environment. Society sins against its members, and all the members are guilty of their societies' sins. The church shares the guilt; because it has been popular to do so, it has muted its witness about sin and salvation.

Menninger says it is important to retain both the concept of sin and the word itself. If there is no recognition of the reality of sin there can be no possibility of repenting of it, hence no possibility of forgiving and being forgiven.

The book is readable and nontechnical. It is well worth personal study and reflection since it shows ourselves to us.

LIVE UNTIL YOU DIE
by RANDOLPH CRUMP MILLER
Pilgrim Press $6.95

This book deals with the subject of death, not in terms of dying, but in terms of living. Miller discusses the inevitability of death and the need to accept this and prepare to face it with dignity. He calls it the art of dying. He looks at death in our culture, the acceptance or denial of death, the psychological fear of death, the experiences and attitudes of those who know death is near. To all of this, he brings the biblical word on death. As the title of the book suggests, Miller concludes his book positively by talking about hope, life at its limit, and God.

Cinema

Barbra Streisand is back racing through the screen in impossible situations. **For Pete's Sake** is a comedy (although sometimes it tries too hard to be funny) about a young couple desperate for the money which will allow them to take advantage of their big opporunity in life. Getting the money isn't so much the problem as paying it back, and that's when the stunts reminiscent of Lucille Ball start occuring. It's that wildly zany comedy that will either leave you chuckling or bored to tears.

This same type of comedy, although somewhat less blatant, is found in **SPYS.** It deals with the impossible and improbable escapades and escapes of a couple of easy come, easy go spys. Sutherland and Gould join in this movie of fantasy. As with For Pete's Sake, SPYS is a movie to take in just for an evening's entertainment . . . nothing more.

To Remember

Biennial Conference

April 25-27, 1975 is a date to note for Adult Groups in the Synodicals of Quebec and Eastern Ontario, Toronto and Kingston, and Hamilton and London

Fellowship of the Least Coin. The Least Coin for Canada is the cent. Set it aside with a special prayer each month.

BWM News

Taiwanese Churchmen Visit Toronto

Three distinguished church officials from The Presbyterian Church in Taiwan made a brief visit to Toronto en route home from attendance at the International Congress on World Evangelization at Lausanne, Switzerland. They met with church officials and representatives of the W.M.S. (W.D.) at the church offices and had an orientation session with Ron and Bev Archer and Terry and Eileen Samuel who are under appointment to Taiwan.

In addition, they had a hectic day of sight-seeing which included a tour of the new Toronto City Hall, a view from the observation tower of the Commerce Court, a visit to the Toronto-Dominion Centre, the Ontario Science Centre, the Canadian National Exhibition and Ontario Place. They travelled by train to Glen Mhor Camp spending a night and most of a day with the campers, swimming, taking part in camp activities, singing Taiwanese and tribal songs and making a presentation on Taiwan which was received with hilarity by the campers. A day at Niagara Falls topped off a very exciting visit before their flight to New York thence to Taiwan via the west coast.

Our Centennial plans could well benefit from some of the information imparted by the visitors from Taiwan who explained in some detail the program of the Second Century movement in The Presbyterian Church in Taiwan. Under the title "The Faithful Servant Movement", a well organized program of evangelism is under way as a specific project under the General Assembly and is being implemented in local churches throughout the country, resulting already in an increase in membership and the outreach of the gospel to non-believers. These men were living evidence of the vitality and excitement and dedication that exists in the Taiwanese Church.

The Rev. Lin Chien-Er is secretary of the Tribal Work Committee; the Rev. P. B. Su is secretary for evangelism; and the Rev. George Lee is secretary for the overall project of the Faithful Servant Movement.

Missionaries on Furlough

The Rev. Clare McGill and Mrs. McGill are home in Canada with their family from translation work among the Tayal Tribe in Taiwan. Mr. McGill is studying in the Toronto area and is available for limited speaking and deputation work as his studies and his health permit.

The Rev. Ted Ellis and Mrs. Ellis with their young baby are also home in Canada for a year of study furlough. They expect to be in the Toronto area until after the new year and will during that time be available for only limited speaking engagements in the central area. As of February, 1975 they will be doing intensive deputation work in parts of Western Canada.

Miss Beatrice Scott after 34 years of service in the Bhil area has agreed to remain on staff to do full time deputation work under the direction of the Women's Missionary Society W.D. until the year's end.

The Rev. R. K. Anderson and Mrs. Anderson and family returned in early summer from Japan and are now living in Lower Sackville, N.S. to which he has been appointed as extension worker.

Miss Mavis Hyndman returned to Japan last month (September) to her ministry in the General Assembly office of the Korean Christian Church to which has been added teaching responsibilities in some of the local groups in Tokyo.

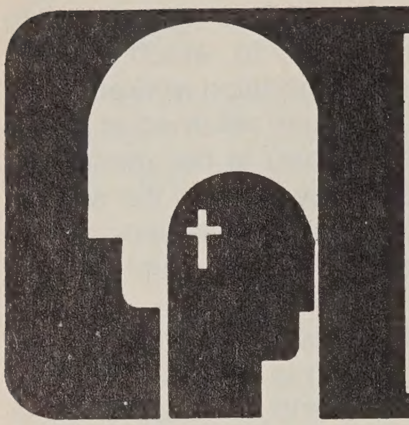
Miss Joy Randall is in Canada from her duties at the Changhua Hospital, Taiwan, doing further study and available for "limited deputation" in the central area as studies permit.

The Rev. Bob Wilson and Mrs. Wilson with their family have been home from Lagos, Nigeria, spending the summer in Saskatchewan doing camp work and general deputation. At their request their furlough has been a short one terminating in the early fall.

The Rev. Don MacKay has returned from his work in Port Harcourt, Nigeria where he has been minister of The Presbyterian congregation and acting director of the "Four Seas", a Christian Centre of Church Council, Port Harcourt. He will be studying in the central area of Canada and be available for limited deputation until the spring of '75.

In this issue

Rev. F. E. Accad is Executive Secretary of the Bible Societies in the Near East.
Rev. Bob Anderson returned this summer from Japan and is now in Nova Scotia.
Agnes Hislop has served in India since 1950.
Carol Kubota from Calgary again contributes to Glad Tidings.
Rev. W. I. McElwain is Chairman of the Inter-Church Aid Committee.
Dr. B. H. McNeel is a psychiatrist from Scarborough.
Rev. B. D. Nagy is minister of Calvin Hungarian Church, Calgary.
Rev. Charles Scott was this year appointed to Malawi and shares first impressions with us.
Jean E. Sonnenfeld from Windsor gives us our Thanksgiving Worship Service.
James Sutherland writes to us from Taiwan.



a small reflection

by agnes pierce

These Times of Tensions

Those who read these lines realize with me that we live in a changing world. The way we face these changes proves if we have sufficient faith to meet the demands of our day. It is true that each age in human history has many of its own problems and there is no way to escape them.

What would you say our day and age demands of us as Christians? People around us want realism. Young people search for it. A determination to be truly honest is part of the great need of today. How often we hear it said "I seldom find an honest businessman anymore. They put on a front sounding as if they have a sincere motive behind their response but so frequently their promises are not kept."

Our day too demands courage. The courage of a Christian does not mean that he or she is ignorant of the things that may beset them. It means we see the danger daily, yet for Christ's sake we face the threats. This helps a weaker brother. Courage comes by doing the courageous thing when its easier to run away. We need an unshakable faith in a great God, to stand up as Christians and be counted these days. Let me illustrate this by a small incident I know took place. One man had a beautiful library, but the majority of volumes were written by atheists expounding their theories. When this man became a Christian, all the books denouncing God were taken out to the yard and became the fuel for a bonfire. His friends tried to dissuade him but he stood by his conviction saying he would replace the library with books suitable for his children to read, books that would encourage them in their Christian faith. Not only did he stand up for his beliefs in front of his friends, but he taught his children, by example, to uphold their principles amidst opposition.

It appears today to be a half-savage world on the brink of self destruction. We must meet this age in a God-given energy. We can overcome even though we face the atomic age.

The mighty people of God in the Old Testament were all equipped for leadership by the Spirit of God. Moses had to meet his Maker at the burning bush and have in his hand the rod of God. Later Moses placed his hands on Joshua before he ascended Mount Nebo where he was to depart from this earthly life. Joshua was filled with the Spirit of God. He marched forth to victory. The Book of Judges is full of ordinary men who were made extraordinary when the Spirit of God came upon them.

You will have read of Isaiah in the 6th Chapter of his book saying how he saw the Lord high and lifted up and angels saying "Holy, Holy, Holy is the Lord of Hosts." Isaiah felt his lips spoke unholy or unclean things at times, so he asked God to touch his lips and purge away all sin, and after that experience he feared nothing but spoke boldly for the Lord of Hosts.

In Micah you can read where he was touched and became full of power and judgement and declared unto Israel his sins. (Micah 3:8)

Truly in this age of uncertainties, tensions, and permissiveness, let us not depend on our human resources or energies but upon the Living God whose promises fail not even though they may seem long in coming. One man this week accepted Christ after his wife and others had prayed fourteen years for him. He came to the One who can help, and the One who brings joy and deep peace in the soul.

I've a deep settled peace in my soul,
Though the billows of sin round me roll,
Christ abides—yes Christ abides.

What do you say to a Bhakti?

by m. roy gellatly

The way of devotion for Hindu mysticism is set forth in the **Bhagavad Gita,** an epic poem of the incarnation of the God Vishnu in the form of the Lord Krishna. Krishna comes as a nobleman acting as charioteer for Prince Arjuna in which role he is able to enter into informal dialogue with the prince. For example:

Gaze, then, thou Son of Pritha! I
manifest for thee
Those hundred thousand shapes that
clothe my mystery:
I show thee all my semblances, infinite, rich, divine,
My changeful hues, my countless
forms. See! in this face of mine . . .
Wonders unnumbered, Indian Prince!
revealed to none save thee.
Behold! this is the Universe!—Look!
what is live and dead
I gather all in one—in Me! Gaze, as
thy lips have said,
On God Eternal, Very God! See Me!
see what thou prayest! . . .
Thou canst not! nor, with human eyes,
Arjuna! ever mayest!
Therefore I give thee sense divine.
Have other eyes, new light!
And, look! This is My glory, unveiled
to mortal sight!

Hindus are not "people of the Book" like Jews, Christians, and Muslims. But they do have devotional classics which give form and inspiration to their religious life, especially among the educated classes. Of these the Vedas are basic, roughly corresponding in time and importance to the Pentateuch (the five books of Moses beginning the Old Testament). Then the Upanishads are next in importance, in which advanced theology and philosophy is set forth (comparable to the Old Testament prophets of about 500 BC). The teachings of Buddhism arose at the same time as a reaction against Hindu orthodoxy taught in the Upanishads.

Finally as a climax, not as the end of inspired writing, the Bhagavad Gita was written as a part of a larger poem. In this beautiful epic is set out the highest point of Hinduism—the gospel of love and the coming of a Saviour. Of course this is comparable to the Christian New Testament in many ways, although it precedes the N.T. by three centuries. Now the Bhakti movement in Hinduism tries to follow these teachings, practising the yoga (discipline) of devotion.

To the Hindu mind, probably the most basic concept of all is karma. According to this doctrine the good or evil of the past works out its inevitable pattern in the present, and the present affects the future. "As a man sows, thus shall he reap." No one can escape the "wages of sin"—it is built right into the fabric of life, this life and the next. Remember, reincarnation is also accepted so that karma continues through many cycles of rebirth. The problem karma poses is how to escape from the continuous recycling process. How is the circle broken?

The Gita suggests three yogas (disciplines) to achieve salvation: the way of duty (especially religious ritual); the way of knowledge (philosophical speculation); and the preferred way of mystical devotion. In these ways the Lord Krishna is the avatar or Saviour to help the Bhakti; because of God's love for men, Christians presenting the historic Christ have much to share with Hindus.

NEWS

20,000 Gather In Oat Fields For 'Jesus '74' Festival

Pennsylvania (EP)—Is the Jesus Movement dead? Not if "Jesus '74" was any indication.

For three days, up to 20,000 people gathered in the oat fields of Ralph Watson's 300-acre farm to praise, pray, study, and share in a common atmosphere of enthusiastic Christian expression.

Pat Robertson, president of the Christian Broadcasting Network, saw the festival as evidence that "God is drawing and strengthening people from all of the denominations, and encouraging them to fellowship together, grounded in the Word."

Singer Pat Boone seemed to express the belief of most participants when he told the audience, "God alone is the answer to the political, economic and social problems of today."

Persecution of Christians Reported in Chad Republic

Lagos, Nigeria (EP)—Intense persecution of Christians is taking place in the More Chari section of southern Chad, according to a Baptist evangelist who has taken refuge in Nigeria.

Garba Gulai, a native of Chad, said that at least four clergymen have been killed and 14 pastors jailed at an unknown place.

He alleged that some Christians were tortured by the breaking of limbs, live burial and crucifixion.

Mr. Gulai linked the persecution to a cultural revolution, sanctioned by Chad's government, which stresses ancient animist customs.

wms highlights

Allenford

Jubilee Circle celebrated its 50th anniversary with a service followed by a buffet lunch. Many founding members were present and recalled the group's history.

St. Andrew's also celebrated the centennial of its founding this year. A Pioneer Service was held, the service being conducted in the tradition of 100 years ago, including pioneer dress and antique displays.

Saskatoon Presbyterial

A rally with the theme "He has annointed me to preach the gospel to the poor" was held in Rosetown. Concerns from Council were expressed, particularly in relation to the rally theme. Norma Proudfoot gave a presentation on Zambia which included a slide showing.

Knox, Agincourt

Semper Fidelis WMS and Ich Dien Guild celebrated a 45th anniversary, an event many former members attended. Ruth Mortson, a former CGIT member at Knox, spoke of her recent experience in Ethiopia with the Sudan Interior Mission. CGIT members sang at the service. Photos displayed on the walls helped recall events over the years.

Tolmie

The 25th Anniversary was also the welcome home to Beatrice Scott to the group named after her. An historical word-picture of the group was given to the meeting at which seven of the founding members were present.

Quebec Presbyterial

From Scotland, Cape Breton, Ottawa and Montreal, ladies gathered at Camp d'Action Biblique for a weekend to "Enjoy the Creation of God and Worship the God of Creation." Activities were related to the theme including a craft session by Mrs. Won Kil Park on the making of silk flowers, a Korean art. An enthusiastic report on the Inter-Varsity Missionary Convention in Urbana was the feature for one evening.

Iroquois

A "New Horizons" grant for a "Meals on Wheels" program has been awarded Knox WMS. The Society applied for the grant to take on a local missional need with the co-operation of other churches and civic groups.

Neepawa

The Philippine island of Polowana was the centre of attention as Mrs. Sandra Plett spoke at a Presbyterian Women's meeting. A returned missionary from that area, Mrs. Plett stressed "Salvation is for the whole person, body, mind and soul."

Indian Head

"Them Good Old Days" was a town celebration as well as St. Andrew's celebration for Centennial when everything from services to races to bands and picnics was held. A float entered by the church for the "Them Good Old Days Parade" won a trophy.

Sectional Meeting

Lochwinnoch was the site for Lanark and Renfrew's meeting following the theme "Service with Praise." Reporting on other meetings and resources, musical items, a satire "Candidate for Church Membership", and speaker Mrs. Leo Hughes were included in the sessions.

Chatham

The significance of Centennial was explored at the Presbyterial executive meeting. A Centennial year project was launched: a secret prayer partner for every auxiliary member in the Presbyterial was assigned.

At sectional meetings in the Presbyterial, Rev. and Mrs. Geoffrey Johnston spoke on the Caribbean.

St. Enoch, Hamilton

The 42nd anniversary of the Margaret Allen Auxiliary was also a remembrance service honouring the memory of the group's organizer Miss Margaret Allen. The story of the group was recalled as many former members gathered. Mrs. Mariano DiGangi was guest speaker.

Winnipeg

A busy summer in Winnipeg!

The Ellen Douglas Auxiliary celebrated its 45th Anniversary at a dinner in the home of Mrs. Howard Wilson. An evening of renewing old friends and making new friends was enjoyed.

The annual summer rally of four WMS groups from St. John's and Kildonan Churches this year included a strawberry social after a service and gospel singsong.

A supper meeting presented the opportunity for Council reporting as well as the chance to say "au revoir" to two executive members of Winnipeg Presbyterial who found themselves on the move to Toronto.

from: the treasurer

Legacy policy

(Approved by Council, May, 1968)

1. **That all legacies left to any branch of the Society be sent direct to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society.**
2. **That unspecified legacy monies be used for the purchase of, and additions, alterations and improvements to existing real properties—equipment for the work—student bursaries—Christian Literature—Pension Fund, if necessary—and special grants for launching new projects.**
3. **That where the use to be made of the legacy is not directed in the will of the donor, local groups who wish to designate the use to be made of the money ask for an indication of where the greatest need lies, within the scope of the Legacy Policy.**
4. **That all communications and inquiries re legacies be addressed to the General Treasurer and not to Synodical or Presbyterial Treasurers, as the Legacy Fund is a Trust Fund and these are funds of the Society alone.**
5. **When a legacy is received by the General Treasurer, this information should be forwarded to the Synodical and through it to the Presbyterial and to the local group concerned.**

In Remembrance

Mrs. W. H. V. Walker
St. Andrew's, Belleville

Miss May E. Dick,
Alexandra, Brantford

Mrs. Ernest Walker
Burns, Mosa Township

Miss Jessie Mackintosh
St. John's, Cornwall

Miss Flora Nugent
St. John's, Cornwall

Mrs. Donald Dewar
Presbyterian, Dewar's

Mrs. Robert H. Mitchell
Presbyterian, Glencoe

Mrs. W. A. MacLaren
Knox, Goderich

Mrs. Jack James
Knox, Leamington

Mrs. Elizabeth A. Foreman
Knollwood Park, London

Miss Clara Murray
St. Andrew's, Martintown

Mrs. Adam Hamilton
Burn's, Milverton

Mrs. W. J. Dale
St. Giles, Ottawa

Miss Ina Rowat
St. Giles, Ottawa

Miss Mary Elizabeth Robertson
St. Andrew's, Port Credit

Mrs. John Gordon
First, Seaforth

Mrs. Elizabeth Stobo Michelbook
Knox, Teeswater

Mrs. Robert Clark
St. James, Thamesville

Mrs. Wm. Lottie McEwen
Victoria-Royce, Toronto

Mrs. Ruby Matheson
Fairview, Vancouver

Mrs. Mary Harvie
West Point Grey, Vancouver

Mrs. Mary Ann Turnbull
West Point Grey, Vancouver

Mrs. David Brindley
Knox, Walkerton

Mrs. Velma Wight
St. Andrew's, Welland

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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God's Autumn Gold

I saw God's gold today

It hung on every branch along my path, tinkling in the sun. There for all to see, each bending, beckoning branch a cry of beauty, each turned leaf a lesson in perfection. Softer than a hush, the colors fell and danced about my feet.

I saw God's gold today

It hung on every branch above a rippling brook. The water moved a hundred times while the laden trees bequeathed a golden fleet. I smiled and whispered, "Hurry, hurry autumn ships to your journey's end, for soon this little brook will sleep and move no more."

I saw God's gold today

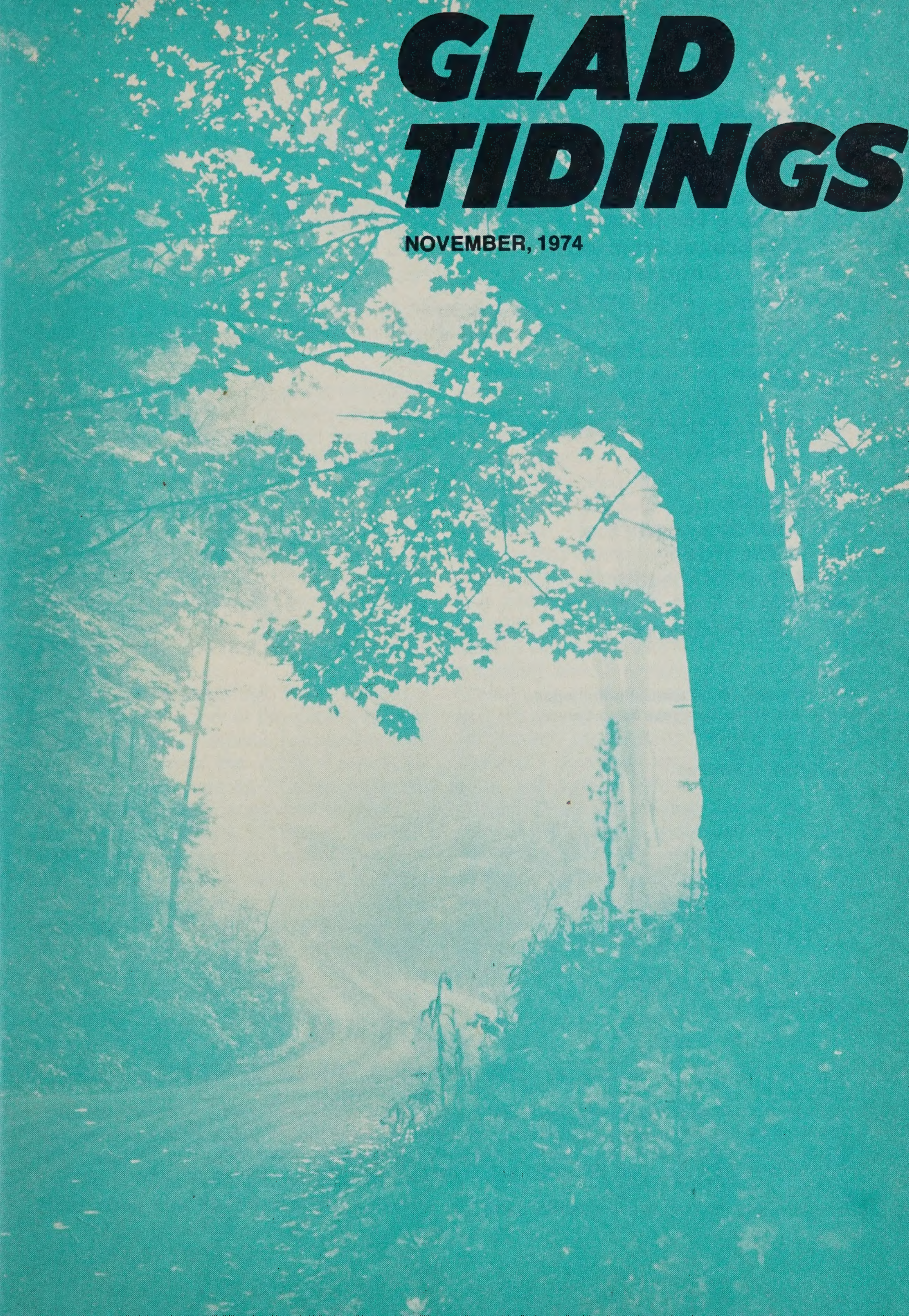
It hung on every branch upon the flaming hills. A thousand flickering flares swirled in golden harmony. I looked to the gracious blue and heard the wild geese call. I sighed and turned, knowing in time winter's wind would strip the golden glory and swaddle all in slumber's white.

But still, today, I saw God's autumn gold.

by Carol Kubota

GLAD TIDINGS

NOVEMBER, 1974



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GLAD TIDINGS
NOVEMBER 1974
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LAURA M. PLUMMER
EDITOR

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A Conversation with Louise Reith

Looking at history and looking to the future is a task not many do equally well. Miss Reith helps us begin this process in the following conversation.

Miss Reith, you have been associated with the Women's Missionary Society for a number of years. When you were appointed to work for the Society what was your understanding of the work you were going to do?

I really never thought of being employed just to work for the Women's Missionary Society but rather to work for The Presbyterian Church in Canada. The Society as an integral part of the Church supports the Church's work, and one way is by providing staff.

Thirty-seven years ago I was offered a position as a teacher in the Cecilia Jeffrey Indian Residential School. I remember well the interview with the WMS Candidates Secretary. I inquired as to what responsibilities I would have in addition to teaching in a residential school. There was a pause. The secretary looked at me very searchingly and then said—"Well, I did sit down and write out what I thought you would be expected to do. Then I read it over and thought 'No one would ever take that job!' So I tore it up." We both laughed. There was no job description, but I took the job. Obviously it was difficult to give specific descriptions of Church jobs. One was expected to do what the situation demanded.

Since coming into the office of the Women's Missionary Society you have been closely related to Missionary education. In your early years of work you have often mentioned working closely with members of Council Executive. What influence would you say these women had on the educational work of the Society?

I came into the office from being Superintendent of the then Girls' Residence in Saskatoon. I didn't know just what would be expected of me. I got a telegram asking me to come into the WMS office as Literature Secretary and to come as soon as possible, so I came. I shall always be grateful to members of Council Executive, especially the Chairman of the Literature Committee, and office staff people for guiding me into the responsibilities of preparing and distributing programme resources. The women on Council Executive were concerned "Church" women. They were anxious that women throughout the congregations know about the work of the church and feel responsible for supporting it. Convinced that the Church existed for mission they took responsibility for preparing and distributing information suitable for use in youth and adult groups. It was mid-June when I came into the office. My first assignment was to complete a half-finished Mission Band Study Book and get it printed. The Children's Secretary on Council Executive came in daily to see how I was progressing. I had never had anything to do with getting a book printed but Dr. MacEachern of Presbyterian Publications showed me what to do (and did quite a bit himself) and the book was ready for September.

How did missionary education become so closely related to Christian Education within the Society?

To begin with, the WMS had as its educational responsibility the providing of information "about missions" for groups related to it—Mission Bands for Children and Women's Auxiliaries and Associated groups. When CGIT was recognized by the Church as a recommended group for teen-age girls, the Board responsible for Christian Education asked the WMS to provide suitable mission study programs. Gradually the need for coordination of Christian Education and Missionary Education became obvious. Information "about" missionary work meant little unless there was an understanding of "Why Mission" which called for an understanding of the Christian faith. The cooperation between the WMS and the Board responsible for Christian Education, which began with teen-age work, extended to Children's Work—COC, Explorers with the sharing of staff, joint sponsorship of groups and production of materials.

Can you recall the "turning point" in regard to thinking of missionary work as only work being done overseas?

I don't think that there was any one point at which people suddenly realized that mission was mission whether in the homeland or other lands. Perhaps everyone has not reached that point yet. In the book "Global Living Here and Now", James Scherer comments "the home base of missions is everywhere. Every land is a mission field. Every Christian is a missionary." To western Christians this seems to be a difficult concept. Helping people to understand it is an ongoing education task. Accepting this concept means working on a Church to Church relationship rather than mission board to mission field.

What change did this "Church to Church" relationship make in the appointment of staff working overseas?

It should be a cause for joy and thankfulness that due to missionary endeavour, there are now Churches around the world that can work together in making known the Good News. At one time European and North American Mission Boards decided what missionaries were needed and what they should do in the lands to which their churches sent missionaries. Now the churches in each country decide what assistance they need and request from their sister churches the help they require. The missionaries who go to meet the need serve under the direction of the Church of the country.

How has mission in Canada been affected by the appointment of women to work in Presbyteries and Synods?

Just as trained people are required to assist churches in overseas countries in helping people to understand and share the Christian faith, so they are needed in Canada. The WMS over the years has appointed and continues to appoint trained women who serve in areas as representatives of the church, helping to train leaders, who in turn will help prepare others for mission.

A number of congregations in various parts of Canada owe their beginning to the work of deaconesses who served in Presbyteries visiting homes, establishing Sunday Schools, leading weekday groups and Vacation Bible Schools. It would be an interesting project for Presbyterials to check on the beginnings of congregations and various types of work in their areas and recall the deaconesses who helped.

What do you feel is the greatest challenge of the future for women in the area of missionary education and the total mission of the church?

In the Centennial year of The Presbyterian Church in Canada it is fitting that women of the Church think of the heritage that is theirs in the mission begun and carried forward by women. Read the book "Call and Response"—it will help to recall the work for which women were responsible and in which they continue to share.

Women are challenged to know the Christian Faith—to participate in Bible Study and know why it is important to share their faith.

Women are challenged to share their knowledge of mission work with others. Information and materials used at group meetings are not to keep within the group but to share with others.

Women are challenged to have and to interpret a concept of mission which makes people willing to give support to Christians anywhere in the world even if we never see or know them.

Women are challenged to always keep in mind that "Every land is a mission field and every Christian a missionary."

Great is the Company of Women

by LOIS POWRIE

Dr. Caroline MacDonald of Japan, one of Canada's greatest women missionaries, was quoted as saying after the Edinburgh Missionary Conference, "One might go away thinking that the world was being evangelized by men! Never was there a greater mistake. Great is the company of women, quietly and unobtrusively for the most part, taking the word that God has given and publishing it." If she had read the histories written of the Presbyterian Church in Canada she might be tempted to say it again.

In searching for information about the part women played down through the years, I was surprised at how little space was given to women's work and at what was given emphasis. I discovered again how true it is that the interpretation of history depends on the people who write it. However, the history of our church is not only found in those books designated as "histories" but also in the minutes of groups, the newspapers and magazines which were circulated amongst our members and we hear it from the lips of those who have lived through much of the church's lifetime.

As Caroline MacDonald has said, most of the women went about unobtrusively seeking to meet any need which was presented to them. They realized that this meant raising money, giving material things such as clothing and equipment, and giving themselves.

It is hard for us to realize how difficult it must have been for women in the early days of the church in Canada. Driving down beautiful highways, can we imagine our country when it was a wilderness, with mountains and hills to be conquered and forests to be cleared, where travel was limited to horseback, buggy, canoe? Yet in spite of these trials the Church went forward with its people and its message.

You get a picture of the situation faced by the Atlin nurses when you read an account written by the late Dr. David Smith of British Columbia. He recalls the request for help which came from a minister working in a mining camp at Atlin on the West Coast. The men he worked among were "a bunch of rough-necks", "sourdoughs" and "get-rich-quick" miners. "These men", he says, "for the most part, are an ungodly lot, rough, uncouth, and have little or no use for the gospel or the finer things of life. Quite a number of these men are sick, with not a soul to care for them. Therefore we are in desperate need of a hospital and at least, a couple of qualified nurses. This is imperative." The response of the women was to accept the challenge. The Atlin Nurses Committee was formed and they immediately set to work to find nurses to go.

The Committee began its work in 1898. When the first two nurses, Miss E. Mitchell and Miss Helen Bone arrived in July 1899, they found that their hospital was to be a "shack with a roof of mud, a floor of sawdust, two panes of glass and four cots." However the heroism of these nurses amid great hardships gained the admiration and co-operation of the miners and in 1900 the first hospital operated under the Presbyterian Church in Canada was opened.

Years before this, in 1825, the first women's missionary organization was formed in Prince Edward Island. Some of the names chosen by these women's organizations clearly indicated their purpose. The first group was called "The Prince Town Female Society for Propagating the Gospel and Other Religious Purposes." In 1875 a Montreal group was called "The Ladies' French Evangelization Society" which was concerned mainly for work among the French people in the province of Quebec. One of the leading workers in this latter group was Madame Cote, who worked many years among the French poor of Montreal.

The main approaches down through the years, both in Canada and overseas, have been made through welfare, medicine, and education. Each year the annual reports of the societies tell of the projects undertaken. In 1886 the membership of the Woman's Foreign Missionary Society had grown to 6,191—contributions for the first ten years totaled $58,586.12 and from these funds they "had provided for India salaries for one medical missionary and two assistants, the expenses of six schools, also Bible women and helpers, and a sum for the completion of a bungalow. In Formosa, a share in the support of a girls' school. For Northwest Indians—the salaries of teachers in three schools, also the salaries of two teachers not definitely located and certain other sums for work among the Indians."

The following quotations are from the book "Our Jubilee Story 1864-1924" (now out of print). It is interesting to note that these sections deal with the work of the Woman's Foreign Missionary Society, which was responsible not only for work in overseas countries but also in Western Canada.

"At the twentieth anniversary, the Society is supporting sixteen lady missionaries of whom five are medical missionaries in Central India. The Woman's Hospital, the Girls' Boarding School and other buildings, stand as monuments of our labour of love in this land.

"At Tamsui, the Girls' Boarding School is a witness to our interest in the girls of North Formosa, and in this field, also, the salaries of a number of native Bible women, who labour in the homes of the people, are contributed.

"Women's work in Honan has opened up encouragingly, and the Society is responsible for one lady missionary, and has assisted in sending forth others.

"In Western Canada and British Columbia numerous buildings have been erected for Indian educational work, and the Society contributes the salaries of all who are engaged in the training of the young on the Reserves."

Some of the work overseas had very simple beginnings. "The Canada Presbyterian" (a monthly newspaper) dated September 9th, 1896, tells of the way the Zenana work among women in the homes and villages of India was begun. "A Missionary's wife in Calcutta sat in her parlour embroidering a pair of slippers for her husband. A Brahman gentleman admired them. The lady asked if he would not like to have his wife taught to make them. He assured "yes". As this lady was teaching the woman of India to twine gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others."

In a copy of the Presbyterian Record dated October 1910, in a topic for discussion in Young People's Societies written by Mrs. Janet T. MacGillivray of Toronto, the influence of Christian women missionaries in improving the status of women in India was pointed out. It was noted that in India women could only be reached by women. It was estimated that at that time 50% of the baptized church membership in Central India were women.

These statements were made when the twentieth century was just beginning—now we are almost at its close. What has happened in between? Think of the national churches which have come into being, of the church-to-church relationships that are being established. Patterns of mission change but women sent by The Presbyterian Church in Canada are serving as teachers, nurses, evangelists, in church offices, and as Overseas Volunteers in many lands.

What about the home front? Concerns for needs in Canada was evident in the Woman's Foreign Missionary Society. The Atlin Nurses Committee began hospital work and the Women's Home Missionary Society brought into the Women's Missionary Society, W.D. in 1914 a variety of mission work in Canada to parallel the Woman's Foreign Missionary Society's concern for foreign lands. Hospitals, Indian residential schools, school homes where children from isolated areas could live and attend school, concern for newcomers to Canada (Chinese, Ukrainian, and Hungarians), to such work women were appointed and supported by women of the church. Gradually in this latter part of the twentieth century, as some of the services have been taken over by the government such as Indian Residential Schools, and as local areas established schools and hospitals, the Society has seen other needs to meet. No Indian School work, but Fellowship Houses and work on Indian Reserves; no hospitals, but Hospital Visitors.

Until 1972 some mission work in Canada and Overseas was administered by the WMS, some by the General Board of Missions. Since that time the administration has been under the Board of World Mission where the women share in identifying the needs and in planning how the needs will be met.

Many people, if you were to ask them what they think the contribution of women to the history of the Presbyterian Church in Canada has been, might answer "They were the fund-raisers." Professor J. T. McNeill, who wrote the "Presbyterian Church in Canada, 1875-1925" points out this impression was not without basis in fact. Many congregations have an organization called "Ladies' Aid" or a "Women's Guild" who see their major responsibility to be raising money to assist with the local congregational expenses. The years may have brought about changes in name or organizational structure but their purpose is still the same. However where there was a second organization called the Women's Missionary Society, the purpose of this group was seen to be the raising of funds for overseas mission work.

This is in truth part of its purpose, but only a part. The main purpose is "to unite the women, girls and children of the Church in prayer, study and service for the advancement of the Kingdom of God at home and abroad." You might say these women are being missionaries to each other, as well as to the girls and children of the Church. Sharing the good news is the mission of the Church.

"Great is the company of women", as Caroline MacDonald says, who have served as missionaries. We could go back through the pages of history, check our records and list names like:

Dr. Caroline MacDonald of Japan,
Lucy Baker of Canada,
Dr. Margaret O'Hara of India,
Agnes Dickson of South China,

and so many others including present day staff. Look in the WMS Annual Report at the list of women employed to serve in the work of the Church in Canada and around the world. See the lists of officers on Council, Synodical and Presbyterial Executives. These are the ones we usually think of because they have served professionally and are on staff lists. But there are countless more whose names will never be listed in that way. They may appear in the minutes of your group, or as members of your congregation. These women have made a tremendous contribution to the Presbyterian Church in Canada for they have made the work of the others possible.

To Pray, To Plan... To Work Together

by ARTHUR H. MATTHEWS

LAUSANNE 74

Against a clear blue Swiss sky flags are flying and banners waving. It is "business as usual" again for the Palais de Beaulieu, Lausanne's conference and exhibit complex. The International Congress on World Evangelization which it housed has ended at the Palais, but many would say it has just started.

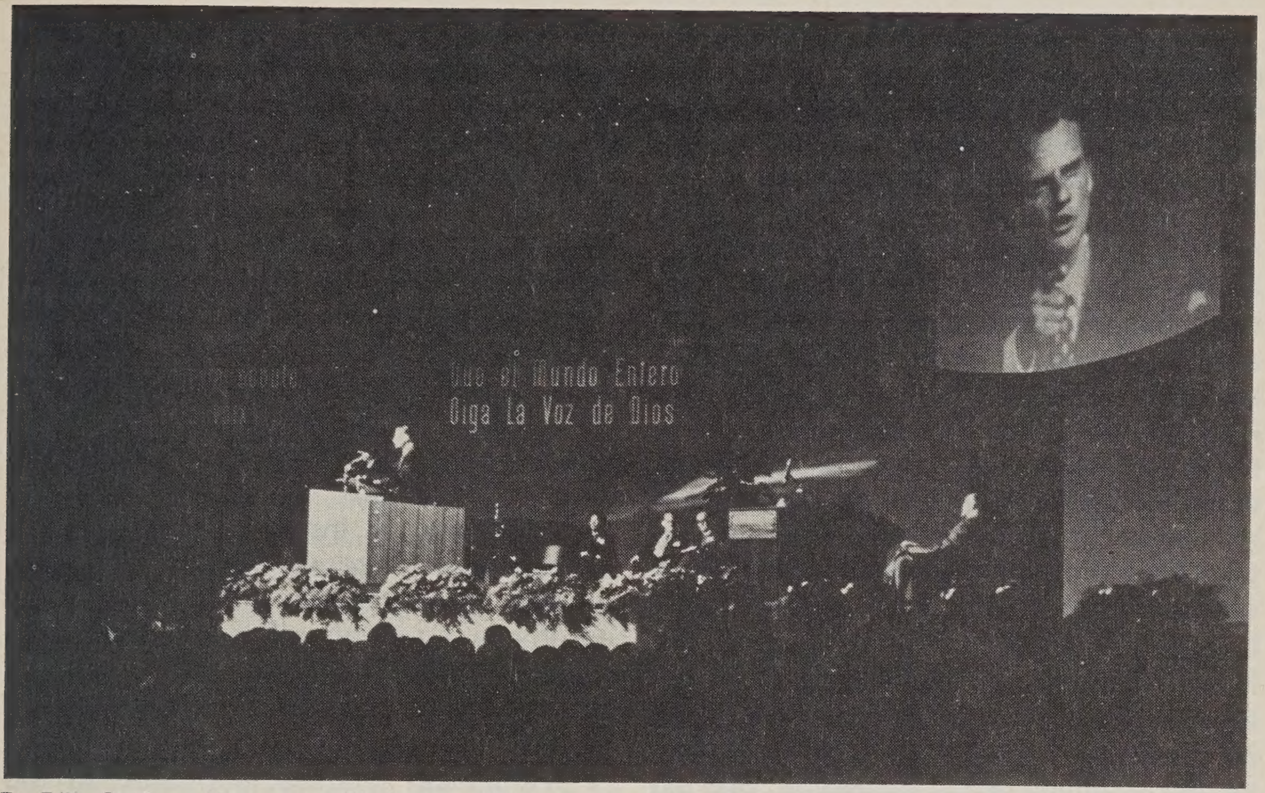
That confidence is based on the fact that participants are now back home in 150 nations with information, inspiration and determination they got while in Lausanne. If the hopes of congress planners are realized, they are already sharing their experiences and having a significant impact on their churches, organizations, and communities.

Altogether, about 4,000 people attended the ten-day event, including over 2,425 in the prime category of participants. The others were observers, guests, news media personnel, staff and stewards. The participants, carefully selected to represent a cross section of evangelical leadership, included laity as well as clergy, women (over 200 of them) as well as men, young people as well as their elders, and those involved in a wide spectrum of specialized ministries.

Those who were invited came as individuals and not as official representatives of any churches or para-church groups. But among them were members—and leaders—of nearly every major denomination.* Some also came from the growing indigenous communions in developing countries. All were influential Christians with an evangelical commitment.

From the beginning, the planning committee had affirmed its intention that this would be more than just another gathering of Christian tourists. It was to be "a process, not just an event," they said.

With the meeting over and only a skeleton staff left in Lausanne, the time has come to prove the committee's claim. As the congress adjourned, more than half of those who attended joined in the spirit of that assertion. Before they left Lausanne more than 2,200 signed "The Lausanne



Dr. Billy Graham, Honourary Chairman, addresses participants.

Covenant," a document reflecting the major themes of the congress.

"In the light of this our faith and our resolve," they said in the document's concluding paragraph, "we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us."

Thus, they pledged not only to continue praying with and for each other, but also to plan and work together. It was an unprecedented and difficult step for many of them. Some had never before worked with people outside their own denominations or missionary societies. Some had never before worked outside their own home territories or outside their own language groups.

Lausanne changed all that. The "process," which started months before they came to the Swiss lakeside city, had broadened their visions, In the unique study opportunity they had prior to the meeting, they learned the major points of principal speakers. Participants' obligations to respond to the position papers caused them to give the papers more than a casual reading. Hundreds of them "burned the midnight oil" to prepare their questions and comments. Some of the speakers received over 2,000 written responses.

Before leaving home for Lausanne many took a new look at the situation of Christianity in their own countries. For the first time in their ministries, some met with evangelicals from other traditions and with other areas of concern. They saw for the first time ways in which Christians in their own nation had unique opportunities to take the Gospel to other places. Some had unprecedented meetings across racial lines during their congress preparation. Others had new experiences of working across the clergy-laity gap as they considered congress themes in advance.

Even the matter of money helped participants realize that they were involved in more than a fortnight's "vacation" trip. Some would never have left home just to travel to Switzerland. In countries such as India it would have been an impossibility for many to have raised the necessary funds. While contributions by Christians in other more affluent nations made it possible for their travel to be subsidized, every participant from India also made a contribution toward his own expenses. Sometimes that contribution was the equivalent of more than a month's salary. A woman in Africa, working outside the home to help provide college expenses for her three children, pledged most of a month's salary toward her fare. A missionary nurse in the Middle East, with meagre support for her regular work, informed the congress staff that she would reimburse it for the costs involved in getting her to Lausanne. She did just that, with regular monthly cheques until the full amount was paid.

A large part of the budget of over US $3.2 million went toward scholarships to enable Christian leaders from less-affluent nations to attend. (The budget excludes travel, hospitality and other costs borne personally by non-subsidized participants. An audit of congress finances is expected to be available around the end of the year.) Fund raising efforts in the more-affluent countries enabled some churchmen there to gain a better picture of the economic situation of their brethren elsewhere.

Group travel was another important part of the "process" for many who attended. Long flights from the Far East, for example, provided Koreans with an opportunity to talk with Japanese and Chinese Christian leaders. A charter from Rio de Janeiro brought together participants from most South American countries several hours before they started meeting people from other parts of the world.

When they reached the meeting place overlooking Lake Geneva, many therefore were already very much aware of the thoughts and concerns of Christians in other lands. Hospitality arrangements in Lausanne provided early opportunities for international fellowship and information-sharing. Efforts were made to assure that participants from several nations shared accommodation and met daily in those housing areas for prayer. Noon and evening meals for the entire congress were served at the Palais, thus saving program time and affording more opportunity for cross cultural "table talk" about the meeting's themes.

The design of the program itself provided ample exposure to Christian opportunities around the world. While there was emphasis on evangelism in one's own neighbourhood, concentrated attention was given to Christ's command to go beyond "Jerusalem" to "all nations."

Evangelical leaders interested in the evangelization of farmers looked at their special area of concern from a global viewpoint, for instance. African participants besieged an Asian specialist after his presentation on the subject. "No one has heard our cry from the farm villages," they said as they crowded around him to shake hands and thank him. Before they left Lausanne they had made specific plans to help each other win rural people to Christ.

The same kind of associations grew out of many of the other small meetings which were integral to the congress. Over half of the program time, in fact, was devoted to demonstrations of evangelistic methods, theological study groups, national strategy meetings, study groups on various types of evangelistic strategy or other small sessions.

The plenary sessions also gave participants a world view, with platform leaders coming from a rich variety of backgrounds. Daily devotional leaders were from different continents. Daily chairman also came from widely-scattered places. Diverse forms of music and worship were featured. Younger Asian, African and Latin American speakers were often the center of attention and discussion.

Not only did those attending plenary sessions get some hard-hitting challenges from those they heard and saw (with special help from overhead visual amplification) in the Palais' main hall, but they also got some of their "marching orders" there. It was in a plenary session that "The Lausanne Covenant" was introduced in draft form, and participants' suggestions were solicited. After hundreds of them handed in their comments, the final document came back to a plenary meeting for signatures with a warning that it should be signed solemnly and only after serious consideration.

Those agreeing to the covenant confessed, for instance, "that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it." They took the strong position of affirming "the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice."

Equally strong positions were taken on other subjects, including cooperation in evangelism, the uniqueness and universality of Christ, Christian social responsibility, freedom and persecution, and the return of Christ.

During plenary sessions the participants also greeted with appreciation plans for a continuation committee to extend the work of the congress. Dividing into regional groups, they nominated evangelical leaders to represent their respective areas on the panel. The congress planning committee at its final meeting in October named 25 of the regional representatives from among those nominated in Lausanne. Total membership of the continuing body will be 30, with the planning committee naming the remaining five to assure a cross section of evangelicals.

What will happen as a result of all this? Was it worth all the time and money?

Part of the answer will depend on the continuation committee when it is organized. Part will depend on how well the tapes, audio-visuals, follow-up study booklets, the compendium and other educational tools are used. But the answer will depend mainly on congress participants themselves, and whether they put into practice in their own areas of influence what they experienced at Lausanne.

Much will also depend on whether those who attended the congress keep praying for the whole world instead of just their own little corners: whether they remember the spiritual needs of Switzerland, and Burundi, and Guatemala, and India. It was estimated that one million Christians around the world were praying specifically for the congress before it met. The number regularly interceding—and working together—for evangelization of the whole population of the earth could be multiplied many times as congress participants return to their own countries, denominations and organizations and share the vision.

The prayer chapel which had a unique place in the Palais has been dismantled, and its location has been put to other uses. For many who paused there to pray, this may be a good sign. That part of the church's leadership which gathered briefly in Lausanne is now scattered around the globe. They have returned home with prayers for their new fellowship, dedicated to pursuit of the theme, "Let the Earth Hear His Voice."

** Canadian Presbyterians at the Congress were Rev. David Craig, Dr. Mariano Di Gangi, Rev. Desmond Howard, Rev. Gordon Matheson, Rev. A. Donald MacLeod, Dr. Jan Rennie, Rev. Russell Self.*

Feeding the Hungry

by MURIEL COPELAND

Muriel Copeland has recently returned from Niger where she was nutritionist with a Church World Service/World Council of Churches mobile medical team. This is an excerpt from a recent report in which she describes the nutritional program during the past few months of the team's medical work among the nomadic Tuareg communities of the Sahel.

The nutritional program of the Equipe Medicale Mobile has been and will continue to be a very important, necessary element of the team's well-rounded medical care: it is common knowledge that nutritional deficiencies and disease interplay in a viscious downward spiral. With the help of a wheat/soya/fish/milk food supplement from Sweden and powdered milk, this nutritional program provides a regular daily serving of super-nutritious porridge and/or milk to each listed recipient on a continuous basis.

At the beginning of our stay in a village a list is compiled including

a) malnourished children,
b) pregnant & lactating mothers who have need,
c) severely malnourished of any age,
d) others with special nutritional needs, and each individual is weighed and given a nutritional/treatment/weight card as a personal record of nutritional-medical treatments. These lists then are compared with previous records.

Each day during our visit, a lady, chosen by the chief of the village, helps prepare and serve the bouillie to the recipients, and needy newcomers are added to the list. The food preparation is done in the local way, according to local taste, and using basic common utensils. Vitamin supplements are also given in more severe cases.

Each patient receives individual attention, whether it be a newly-born infant, whose mother has died leaving the child with no breast-feeding substitute, a feverish measles patient with no or slowly-reviving appetite, a malnourished young child whose main problem turns out to be his hurried mother who pours milk into his mouth until he pushes the cup away to breathe and who then immediately stops the feeding, thinking that this means he doesn't want anymore. It is the rare mother who makes use of a baby bottle in these areas; however, when such a mother is found, she is given a cup and spoon and strongly discouraged from continuing to feed her child with the bottle.

On the last day (after one to two weeks), all are re-weighed and changes noted. A list of the recipients and sacks of the powdered supplement are then left with the secretary of the community—enough to continue the feeding system until our next visit. The same village lady continues to prepare the bouillie for the recipients, receiving the necessary amount of flour each day from the secretary.

In communities where homes are widely dispersed and a central preparation is impractical, the secretary distributes enough farine to each recipient every few days and it is prepared individually in the home. When this type of situation exists, the visiting period is necessarily devoted to

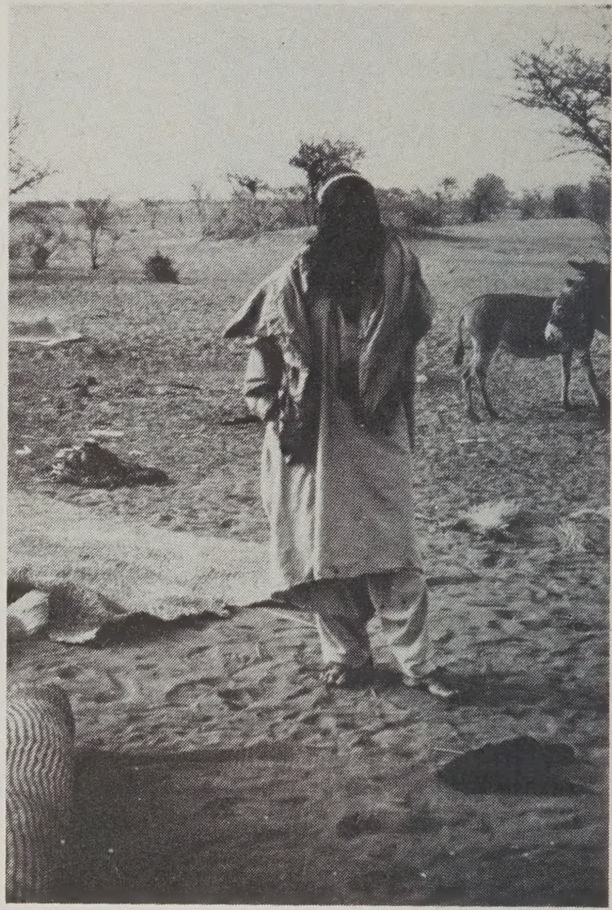
"THOSE MAGNIFICENT TUAREGS"

a more individually involved type of preparational instruction. A single-serving amount of farine is given to each mother to mix with the necessary amount of water. The resulting mixtures are then combined (for purposes of wood conservation) to be cooked in one main bouillie pot. During the cooking period, the mothers wash their dishes and spoons for subsequent use in serving the children.

Although this system seems more preferable to the first, it must be remembered that when the recipient is fed in a central preparational situation, the desire to share his much needed portion with family members is less apt to materialize than if the individual portion is prepared for him in the family home. In other words, in following the first method, the chances are greater that the patient himself will receive his full share, regularly. In each of the fourteen communities scheduled for medical visits, an average of 23 people receive this nutritional care, adapted to the needs of each community situation.

In February, we became involved in the distribution of twenty-five tons of sorgho-soya sent by the U.S. Embassy in Niamey. We were asked to encourage a systematic distribution of this grain-legume mixture at various distribution centres in the province of Agades.

Seven centres were allocated three and four-ton quantities, and nutritional and preparational information was sent to inform the distributors and to assist them in their programs. They were asked to weigh and compile a list of the nutritionally needy children who were between two and eight years of age, and of pregnant and lactating mothers. These people were to be fed regularly each day. Because of other governmental food distributions occurring simultaneously, this sorgho-soya provided an opportunity to concentrate feedings on these "vulnerable age groups" for a longer period of time rather than general dispersal for only a few days.



Feedback was then collected from these centres and assembled in a report which indicated the great success of the product. Relatively few recipients lost weight during the distribution period, many gained significantly and even measles patients (it was an epidemic period at that time), who usually lose weight due to high fever, were able to maintain their weight and thus better resist further disease which measles can precipitate due to the weakened state of the individual.

The sorgho-soya was very well accepted by the people and its preparation was familiar to them. We were informed that soya is probably cultivable in Niger. If soya cultivation does materialize, the possibilities are exciting to us since a variety of milks, cheese, flours are obtainable in fairly simple ways, along with the trusty sprout.

Two Scenes from India

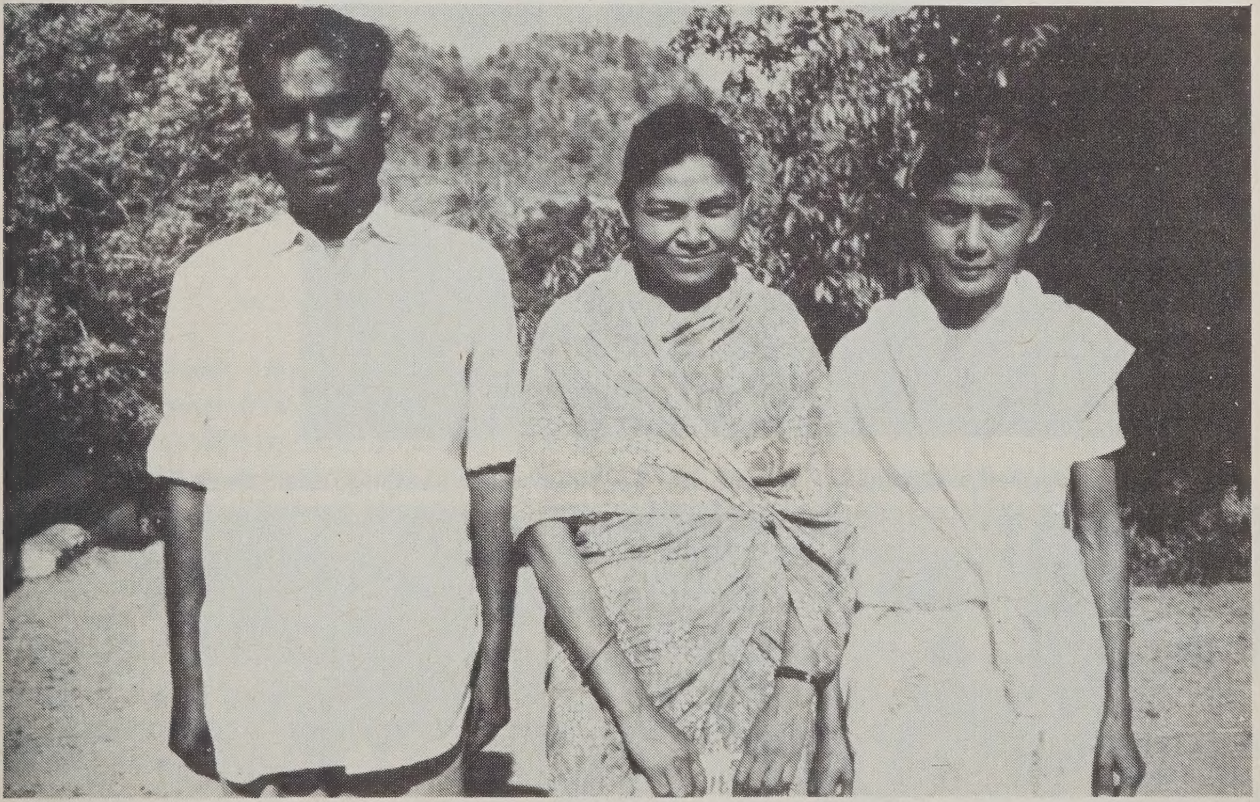
by BEA SCOTT

"We've been asked to show in drama form some of the progress made through the Education Department. Are there any suggestions?"

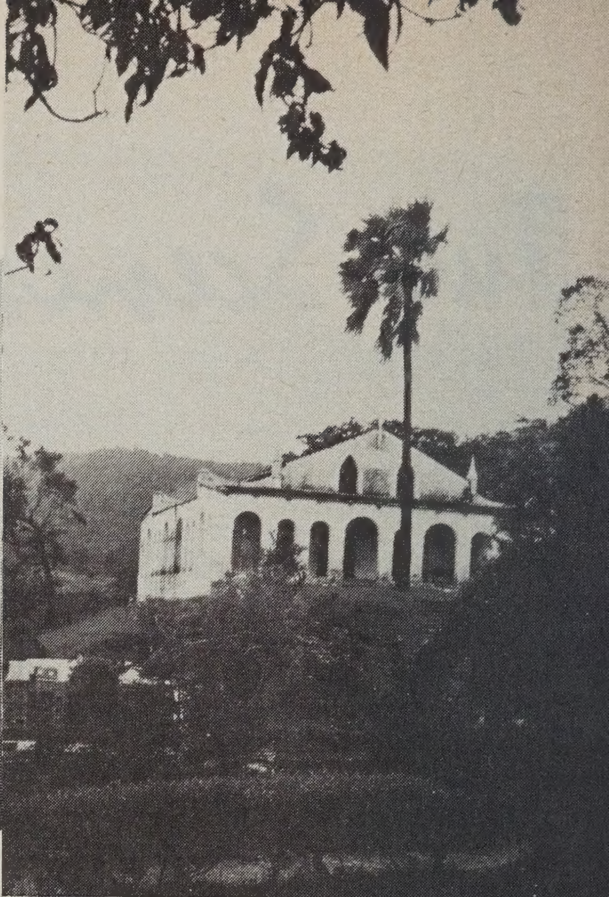
Speaking was the Chairman of the Committee appointed by the Education Board of the Vindhya-Satpura Administrative Council for Christian Institutions to prepare for one item on the program for the 75th Anniversary of the coming of the Gospel to the Bhil Field, India.

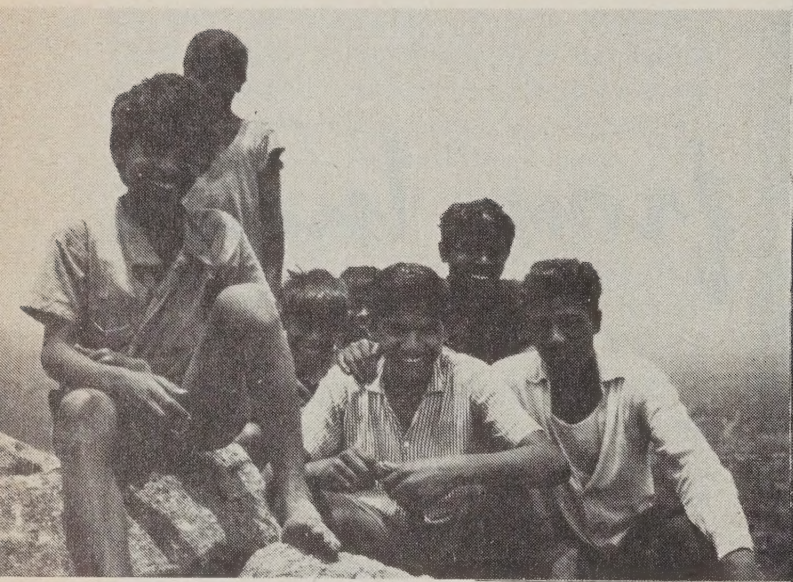
There followed much talking—chiefly reminiscing—and finally two scenes were presented. The first showed children returning to the Amkhut hostel after the summer holiday in 1936. Girls wore long skirts and head coverings reaching to the floor. Each carried only a small bundle. They had walked from their homes—some of them 65 miles from Toran Mal. One exception was the Tezlo family. They had a horse and rode by turns.

Mr. Kalib Bhim Singh, Miss Jaiwanti Tezlo, Miss Juliana Tezlo.



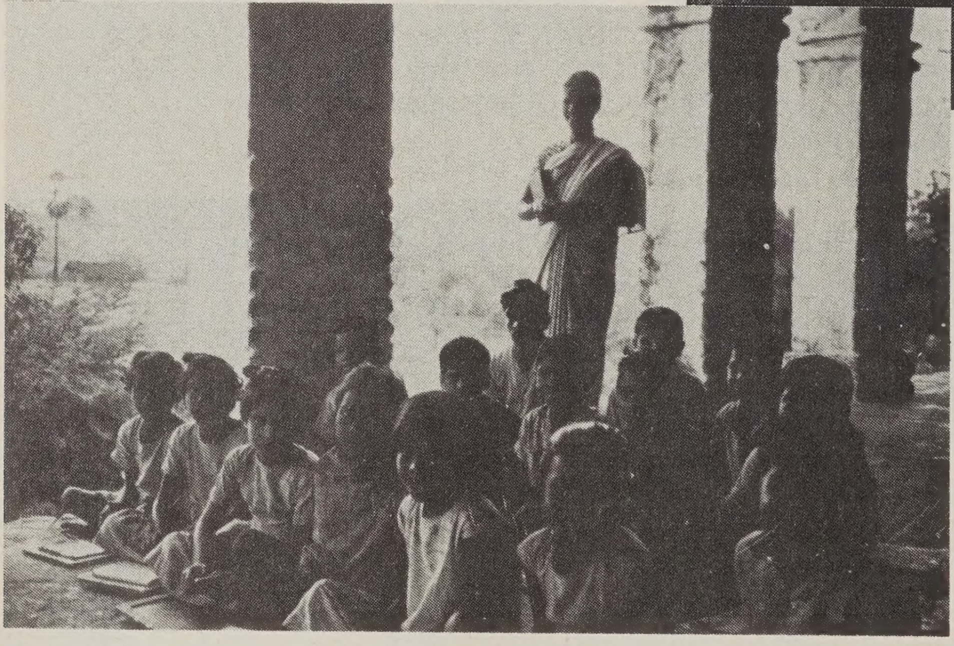
Amkhut church where classes are held. ►



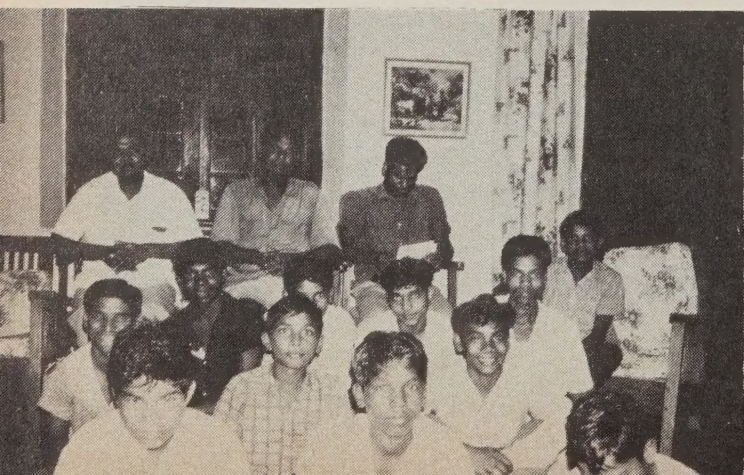


Amkhut school boys. ▲

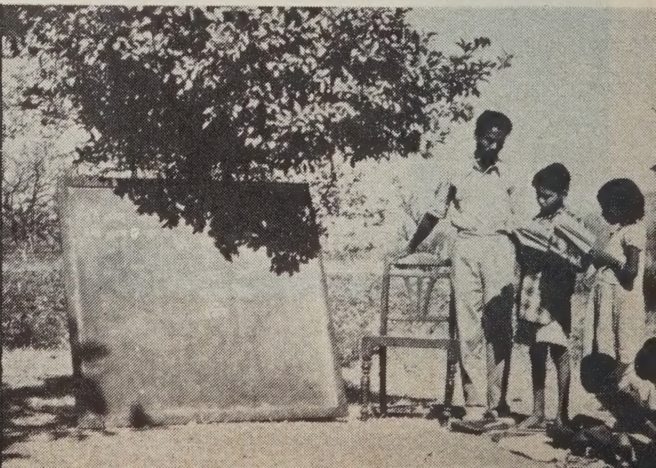
Miss Rosie Bhim Singh and class on verandah. ▼



At Sunday evening fellowship. ▼



Manbhawan Ver Singh and a class outside. ▼



They had reported to Miss Williamson, the manager, and now were being received by Janki Bai, the matron. She chatted with them and then gave each a blanket and an outfit of clothes. They would receive another at Christmas time. They were told that school would open the next day when the principal, Miss Sherrick, would see that they were given text books and necessary stationery.

The second scene showed a similar group in 1973. Girls wore short skirts and blouses—some had no head covering. All except those from nearby had come by car, truck or bus. Each had a tin trunk or wooden box and a bed roll. No reference was made to any missionary.

The manager, Mr. Manbhawan Ver Singh, was not giving anything but was collecting fees, each girl paying according to her father's salary. The fees don't cover the cost but are a help. The manager asked about money for books, advising it be given to the matron for safe-keeping. The next day teachers would be helping the headmistress, Miss Juliana Tezlo, her assistant Mr. Kalib Bhim Singh and the manager, Miss Jaiwanti Tezlo to sell books and stationery. This is now a cash and carry business.

These scenes were intended to show the progress which has been made by parents in taking responsibility for the cost of their children's education and by the teachers in the administration of the school.

Numbers have also increased. There are 5 Village Primary Schools where teaching is through 3rd Grade except in Jobat where it is now through Fifth. Registration in Amkhut is about 350. All teachers are Christians from our own area.

A third scene at the Jubilee showed a large wooden cross with candles. The theme of the Jubilee was "Arise, shine, for thy light is come." A representative from various groups lit a candle to show how the Light had gone out from the schools and was continuing to shine through pastors, evangelists, doctors, nurses, teachers, drivers and many others—in their home Church or in other parts of India.

May the Light continue to shine brightly.

What a Difference!

as told to Ted Ellis by HSI YU-GWAN

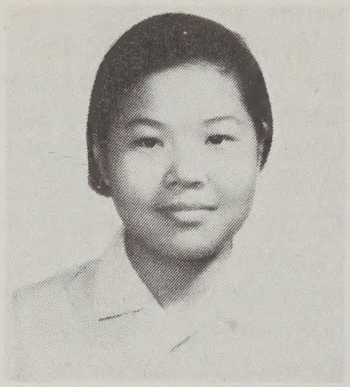
That's the way I feel about myself this year. What a difference! I guess I'm still a bit of a loner. Last year when I moved to Chang Jung High School in Tainan City, I was really down: fed-up with myself, unsociable, miserable.

But first, in proper Chinese style, I must tell you about my family. My father, Mr. Hsi, is Secretary for the Tainan division of Taiwan Truckers' Association. Our economy is expanding so fast that he keeps pretty busy. Often there are guests at home. Chinese people sometimes talk very loudly, especially after a meal, and their noise used to drive me to my room so that I could be miserable alone.

My mother and father came over to Taiwan from mainland China for a trip over thirty years ago and never got back. I'm the youngest of six children: four girls and two boys. My parents go to church fairly often and so do some of my brothers and sisters. I did, too, but it didn't mean much.

I like to swim—in pools, not in the ocean because the undertow is too strong near here. But in term time, I don't have much time for anything but studies. We have to be in school by 7:30 in the morning and never leave before 4:30 except on Saturdays when we finish at noon.

Last year I guess most students felt strange coming into a new school. But others seemed to have friends from Junior High. I didn't seem to have any. My marks were good—near the top of 250 students—but they started to slip and I got more and more depressed. I really wanted to be left alone. I didn't even want to go on class hikes.



Hsi Yu-Gwan, who tells us what made the difference in her life.

Then about October things began to happen. My home room teacher, a Christian, saw I was unhappy and tried to get me to talk it out. I did a bit, but not much. Then an American evangelist visited the school one day and I said that I wanted to let Jesus be my Lord. I don't remember what he said, but it gave me a chance to chat with the school chaplain, a Canadian missionary and the only foreigner in our school. Somehow, talking with him helped me to get rid of the things that were bothering me. I'd been through an ugly experience or two. But as we talked and prayed, the ugliness disappeared and the hurt got healed.

Then the chaplain suggested that another of the girls in my class and I get together to read the Bible and pray. I didn't like her too much at first. She seemed too vivacious and active to fit in with my ideal of what a Chinese girl really should be. Her marks weren't too good either. But as we studied the Bible, verse after verse gave pointers on how to live and how to relate to other people. This girl really helped me to begin to think positively about life.

I still didn't feel much like socializing, but I did make the effort to belong to the Youth Group at school. I'm sure that if people like me will make that kind of effort, it is much easier for other people to help them.

Now when I get up in the morning I often feel like singing. Usually it's songs out of our school hymn book like "Yesterday, Today, Forever, Jesus is the same." I'm just not the same person.

I'm aiming for university and after that I would like to work for about five years: if not in an orphanage or kindergarten, then in a depressed rural area or an offshore island.

This last summer I lived with some other Christian girls for awhile. It was tremendous, beautiful: no bad language or cutting remarks. I've discovered that what helps me most is to help other people. I've discovered, too, that I like to pray for other people.

The most difficult thing about being a Christian is that you have to have higher standards than non-Christians. But I like the difference I already see in myself. I don't lose my temper the same and I'm a lot more patient with myself as well as with other people. Sure it's hard to be a Christian, but it's worth it.

What do you say to a Animist?

by m. roy gellatly

The term "animist" is frequently used, although it really should be retired. It originally was used to describe primitive belief in spirit beings which, it was supposed, might be spirits of dead people, nature spirits, or deities. Unfortunately "animism" became narrowed to refer to traditional tribal religion, usually associated with magic, and assumed to be simplistic and undeveloped. Overtones of evolution ranks "animism" at the bottom end and Christianity on top—definitely colonial in mentality and attitude. Therefore it should be no surprise to us when we are surprised by the suggestion we learn from them.

In a broad sense, of course, everyone who believes in the supernatural is an "animist" of a type, since he believes in spirits both divine and human. But in our western secular society we have lost our sense of the presence of the spiritual world. The animist preserves this reality and is sensitive to it.

In actual fact it is impossible to classify the traditional religions of tribal societies into one group. In extent they circle the globe, being found on all continents, although many are associated with tropical countries. Our own Canadian Indians are the peoples closest to us with this background.

Listen to this beautiful traditional Pygmy hymn:

In the beginning was God,
Today is God,
Tomorrow will be God.
Who can make an image of God?
He has no body.
He is as a word which comes out of
your mouth.
That word! It is no more,
It is past, and still it lives!
So is God.

(quoted by C. T. Young
Contemporary Ancestors)

The Pygmies have a clear idea of God as Creator and Lord. Not far away, the Hottentots have no concept of a high God at all. The Ashanti refer to God as "the fathomless Spirit". The Lunda call Him "the God of the unknown". Africans place great stock in names, but for many peoples, God's name is not known. He is simply the creator Spirit who went away and did not speak to men again. The Tiv people of Nigeria think of God as the Carpenter who "carves" the world giving it different forms and shapes. The Mende have a proverb: "If God dishes your rice in a basket, do not wish to eat soup!", suggesting that men should be satisfied concerning the way God has created them.

It certainly is a very difficult thing to explain who God is. Even the divines of Westminster forgot to include the Scriptural teaching that God is love in their famous definition in the Shorter Catechism (Question 4). It always comes as good news that God loves us.

Going...

Although it sounds strange and faraway, Afghanistan is the attraction for one Canadian Nurse. Lillian Wilton left in September to begin her assignment as a nurse in Kabul.

Lillian is from a smallish town, Strathroy, in southern Ontario. She trained as a nurse in Hamilton, and is now a surgical nurse with particular interest in eye surgery. It is her skill in this field that has given her the opportunity to go to Afghanistan.

Lillian, who is 26, says she has always wanted to go overseas and give service. She feels strongly the need to help the less-developed countries, not just for humanitarian reasons, but in the name of Jesus Christ. She is very much aware of the restrictions in terms of actively witnessing that will be placed upon her, but says "It is most important just to live the Christian faith, anyhow." Considering her nursing, she says, "It is just one more way that I can, in my own way, proclaim Jesus Christ." Lillian has had one brief experience in this type of assignment as she spent two weeks in the Dominican Republic working on an eye surgery team last summer.

Lillian Wilton

This particular assignment as an Overseas Volunteer will be for two years. Her family knew it was inevitable that one day she would go overseas since her nursing and training at Ewart College was taken with that in mind.

And so she goes off to Afghanistan to fulfill a dream.

and Coming...

On their way to Princeton and Ryder, two Nigerian ministers stopped off in Canada for a brief visit. Emele Mvau Uka and Enyi Ben Udoh plan to study for a period of time and observe life in North America.

Mr. Uka, from the East Central States, plans to do post-graduate work; Mr. Udoh from the South-east States, will complete a B.A., then do some post-graduate work. Neither is certain how long they will be studying, but both are anxious to make the best use possible of their opportunity to "live abroad".

Both were actively involved in the ministry in Nigeria. Mr. Uka was Chaplain for non-Roman Catholic students at the University of Nigeria. One of his main involvements was providing counselling services to the students. (There are usually between 4,000 and 4,500 students each year at the University.) He also conducted worship services and had 800 to 1,000 students attend during the regular calendar year, and about 300 attend during off-season.

A building program, which was deterred by the war, has been under way since 1962. Lack of facilities have prevented a Sunday School from being formed on the campus, but it is hoped that this will soon be commenced. During his very quick tour of Toronto, Mr. Uka observed children's programs at Knox Church, and is enthusiastic about the possibilities of such children's programs on the campus.

Mr. Uka commented that the university situation was a laboratory for trying out ecumenical experiments. On occasion, for example, there would be joint services with the Roman Catholic students. "It is the churches who are concerned with having a Christian presence on the campus," he said. "The Christian presence is effective on the campus." One of the ways in which this becomes evident is through week-long seminars that are held. They, particularly, provide an opportunity for dialogue.

Mr. Udoh was a pastor, and probably a very busy one. He had eleven congregations. His church was centrally located, and the other associated congregations were in surrounding villages. Every second week, all the members (about 500) came together at the one central church for worship. On the other weeks, Mr. Udoh held a homeletics class on Thursday to prepare lay preachers for the Sunday services which would be held in their villages. Altogether, there were 35 lay preachers who took turns preaching.

While traditional liturgy and such things as hymn books were used, African music and instruments were an important part of the service. Chorus singing was an integral part of the service, due partially to the illiteracy rate which made hymn books somewhat impractical.

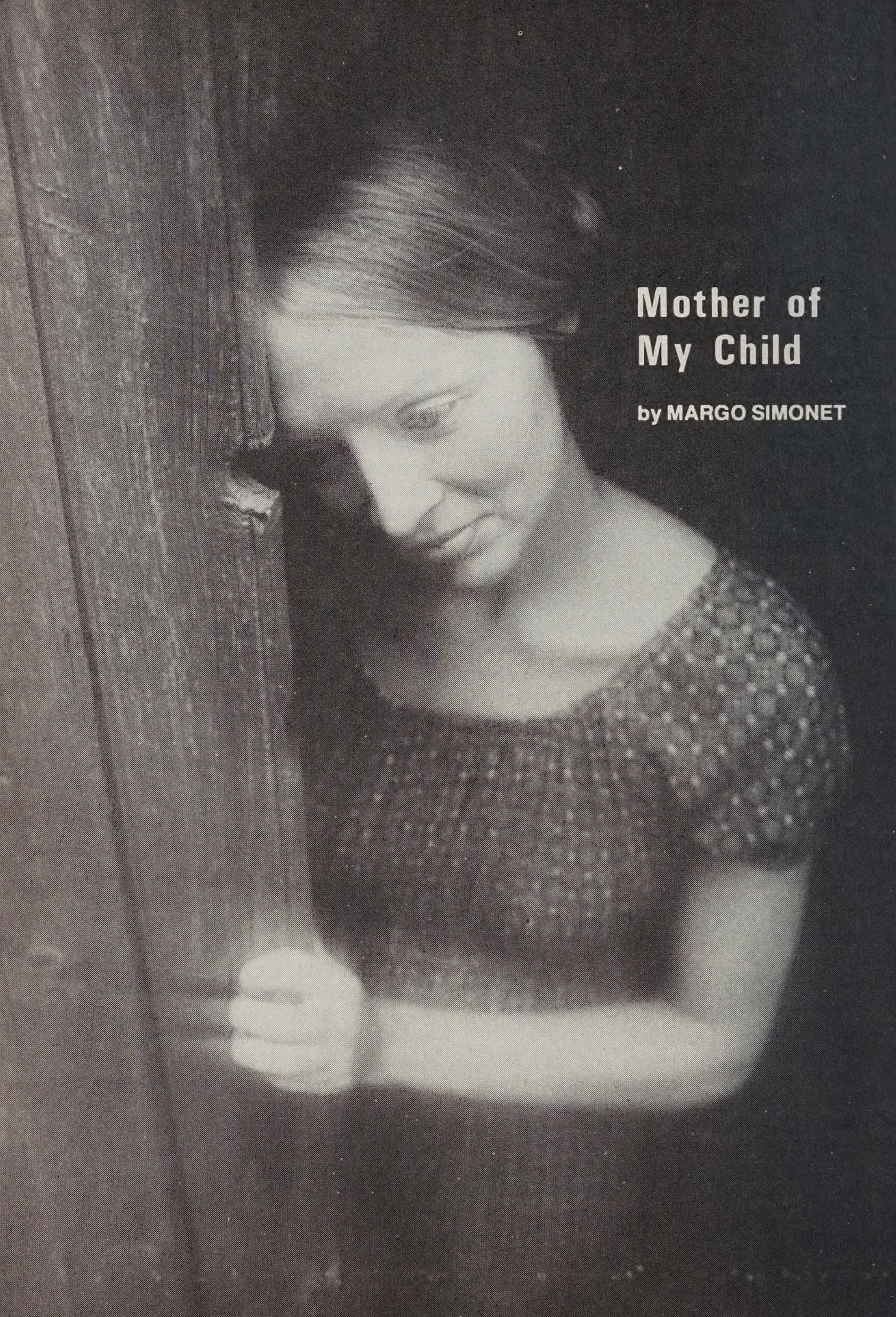
Both Mr. Uka and Mr. Udoh are looking forward to experiencing the "world abroad". Apart from reading books, they have had limited contact with people from other lands and so feel the experience will be "most enriching to have on stock."

From their very brief observations, in England and Canada, Mr. Uka said he was "impressed that technology was making its impact," and went on to say he was most impressed with the neatness and order evident. He said he would like to transport the order, organization and execution of duty to Nigeria. Mr. Udoh was of a somewhat different opinion, certainly less enthusiastic about the evidences of technology. He felt that "all this would depend on the situation."

Mr. Uka also commented on his observance in Britain of "a strong Christian conscience in society." For example, he compared the practice of "haggling over the price" to the practice of pricing the goods with tags in a shop which you "buy and take with you, and that's that." Another example was punctuality . . . people keeping their word about when they would do something; or the matter of not losing baggage at airports when he felt sure he would never see it again. He interpreted such things as a "strong Christian conscience in society."

The visiting minister also talked about families. Mr. Udoh commented that he likes the extended family which displays more family concern than the nuclear family. "There are strong ties in the extended family" he said, and gave as an example the fact that in this family there is nearly always a brother or sister living in the household as well as immediate family members.

Mr. Uka and Mr. Udoh are still "looking around", still excited about the possibilities of experience that await them. Mr. Udoh's Ibo names means "friend" and that is how both of them have come . . . friendly, and hoping to make new friends. L.M.P.



Mother of My Child

by MARGO SIMONET

Her plumpish hands were curled into tight little fists. Wisps of silky chestnut hair clung to her dampened forehead. Her wails pronouced her healthy lungs and loud cries could be heard the length of the corridor. She was placed in my arms and just as I had been told, she was beautiful. At last I was a mother. We walked out of the adoption agency mesmerized by the new life in our arms.

Our silver lining, though, veiled a disturbing period for some young mother-to-be, who during her months of confinement must have felt very much alone. When we are able, we ought to tell a person we care.

After the customary preliminaries of adoption were over, we were told that sometime in the near future we would become parents. To me, it meant I would be the mother of a child. I awaited the event with eager anticipation. Thoughts of our baby, as yet unborn, were quickly followed by thoughts for the natural mother. She had such difficult decisions to make. Was it any easier to try to raise one's child alone than to give the life that had developed within her womb up for adoption? I prayed there would be sincere people offering her guidance.

As time progressed and I felt that her delivery would be fast approaching, I trusted she would be spared a difficult birth.

From the moment our baby entered our home, we took on a new schedule. There were feedings, diaperings, household chores, doctor's visits. I had little time to think of anything but my new responsibility. We experienced many happy hours together, strolling through parks, visiting grandparents, cottaging with relatives and not the least of these was romping on the rug, playing peek-a-boo or pat-a-cake. Laughter was common in all our activities.

Special days cause most of us to reminisce. Happiness for one may be a day of sadness for another. Birthdays, Mother's Day and Christmas must be such days when mothers who have entrusted their child to another's care feel an emptiness and sadness. Those of us who are happy, must remember those who are not. Particularly at these times, my thoughts turned toward our daughter's natural mother. My hopes were that she'd sense her child's security and that peace would be with her.

Since the adoption of our first baby, we have welcomed two more children into our home.

It has occured to me that a natural mother must wonder about her child's thoughts. It is not too long until a child asks, "Was I born from your tummy?" or "What was my mommy like?"

It has always been my contention that a child must be answered honestly at his own level. They were told they were not born from my tummy and as I did not know the image of the natural mother, I replied, "She must have been very beautiful to have had a child like you."

"But she didn't love me or she wouldn't have given me up!"

"Oh, but she did love you," I replied. "She wanted you to be in a family where there could be not only a mommy to love you, but a daddy as well. She wanted what was best for you. She loved you very much for she wanted you to have more than she could give you!"

Children are not our possessions whether we are natural or adoptive parents. They are ours to love, look after and lead but they, like us, belong not to you nor me, but to God our Father. Our true family then, regardless of circumstances in our past, is in the loving brotherhood of Christ and the Fathership of God.

A LOOK
AT
THE FAMILY

by REV. CEDRIC PETTIGREW

Something new took place at Camp Keir, P.E.I. this summer—a Family Conference. It was planned by the Atlantic Synod's Christian Education Committee as part of the Synod's emphasis upon the family this year.

A total of 90 persons participated in the weekend conference representing 21 families plus staff of nine. Dr. and Mrs. Malcolm McIver Jr. of Richmond, Virginia provided the leadership. (Dr. McIver is Dean of Faculty at the Presbyterian School of Christian Education in Richmond.) Dr. and Mrs. Eric Whyte of Sydney Mines, Nova Scotia acted as host and hostess for the participants who came from five Atlantic Presbyteries, Alberta and the United States.

Two separate programs were conducted, one for children led by deaconess Margaret MacLeod, and one for the parents with the McIvers. The children participated in activities such as Bible stories, singing, crafts, sports and swimming.

The parents were involved in an intensive program designed to enrich family relationships with primary emphasis placed upon communication between husband and wife. Some of the topics covered included: the nuclear family as compared with the traditional institutional family; conflict management and decision making in the family unit; the Biblical view of man and woman and the husband/wife relationship.

The Sunday morning program, a highlight for many, consisted of a Bible Study on the nature of man and woman (based on Genesis 2:18-25) followed by a worship service conducted by myself and Dr. McIver. The service of worship concluded with the celebration of Communion.

The McIvers traced recent trends in Western Culture indicating changes taking place in family life and attitudes toward marriage. Some of the challenges of marriage were considered, noting in particular a rising divorce rate and a questioning of the traditional style of marriage. A plea was made for Christians to be more open in talking about the positive aspects of marriage and family living and in demonstrating how Christian faith adds a plus factor.

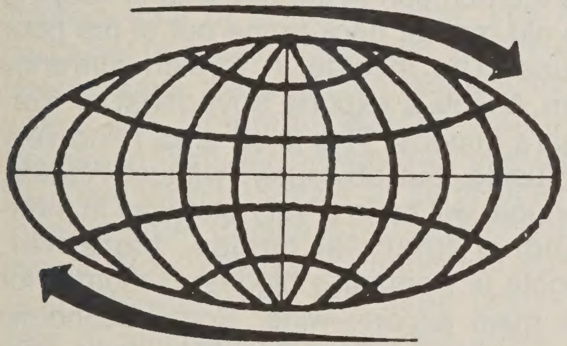
A new phenomenon of recent years is the "empty nest" period of from 16-24 years after the last child has married, when husband and wife have only themselves again. The need to maintain a vital relationship between husband and wife during child-rearing years so they would not be strangers after the children are gone was stressed. Designs to assist husbands and wives in communication and problem solving were introduced and explained. The McIvers also demonstrated the concept of "active listening" where one hears the other person's feelings, and being sensi-

Dr. and Mrs. Malcom McIver lead a conference on family structures.

tive to problems or anxieties, feeds these feelings back so that they may be shared and problems expressed.

One of the lighter items on the program for Saturday evening was a party conducted by the McIvers. It provided a change of pace after a day of serious consideration of the family.

The unanimous conclusion of the participants was that the conference was a good experience for everyone, that it opened up new insights to the nature of families from a Christian perspective, and that it should become an annual event.



in the world

by marjorie ross

Last May in this space we had an article by John Duff entitled "A Quick Cup of Coffee". It described conditions on Angolan coffee plantations and urged us to support the boycott of coffee containing Angolan coffee beans.

Not long after that, Portugal, the colonial ruler of Angola, broke into front page news. The Portuguese government, Fascist for 48 years, was overthrown by the army which had apparently very wide popular support. The leader of the coup, General Spinola, was already on record as believing that the time had come for Portugal to move out of Africa, after fighting for more than a decade to hang on. The Portuguese held onto their empire for years after the Dutch, French and the British had, willingly or otherwise, granted their colonies independence. Now, official policy from Lisbon was civil liberty to come at home, and independence to be granted to the African possessions. This was very cheering news on a usually dismal international front. At that point, summer came and I stopped reading the paper.

When fall came, I began to wonder what the coup in Portugal meant to the coffee boycott, and so I spent a morning with the person best equipped to tell me—the Rev. Murray McInnis, formerly a United Church missionary in Angola, now minister of a downtown Toronto church. He is very active in TCLPAC (pronounced "tickle pack"—one of those silly abbreviations) which means Toronto Committee for the Liberation of Portuguese African Colonies. Here are some of the notes I took at that interview.

First of all, the coffee boycott is over. Those of us who never got around to switching brands can stop feeling guilty. (I had a conflict of duties on this one.) Those of you who did boycott coffees containing Angolan beans can take pride in the fact that your gesture was one drop in the flood that swept over the Fascist government of Portugal. Now that there is a reasonable prospect of independence soon for Angola, there seems to be no point in hurting Angolan exports by maintaining the boycott.

In order to make sense of what we will be hearing on the news for the next little while, I want to fill in a few details about the Portuguese colonies. I didn't know these very clearly before talking to TCLPAC, so maybe you don't know them either.

First, there is tiny Guinea-Bissau, which you will find in your atlas as Portuguese Guinea. It is a swampy little plot on the coast of the "bulge" of Africa. Its population of 50,000 caused the Portuguese no end of grief, and so it has already been granted its independence (on September 10).

The next colony, which is much larger, is Mozambique down in the south-east corner. Serious guerilla war has been in progress there for years and now the Portuguese Foreign Minister has announced that Mozambique will gain its independence in 1975, and that it will be handed over to a government formed by the guerilla organization called FRELIMO. I am writing this in September and there have been almost daily news items about a short-lived revolt of white settlers in Mozambique. These reports mention joint patrols of FRELIMO and the Portuguese army, enemies for over a decade. FRELIMO and the Portuguese forces are now on the same side, opposed by white settlers who want independence, but not an all-African government. This protest does not have much hope of success, and in Murray McInnis' opinion, the Portuguese colonies will probably continue to be multiracial. Those Portuguese who have something to go home to will likely leave, or have left already. Most of them, however, are as poor as the Portuguese immigrants who came to Canada. They have nothing to return to in Portugal. They will stay, and go on taking orders as they always have. The only change will be that the colour of the boss' skin will have changed.

Then we come to Angola, which is a different story altogether. It is a large country with oil deposits, iron and other minerals and extensive coffee production. Angola is like the rich son in the city who is keeping the old mother back home out of the poor house. The income in foreign currency from Angola's exports buys most of Portugal's imports. This is an area I find very confusing, but obviously, without Angola, Portugal will be in a very bad way in international financial circles. Moreover, Angola is Portugal's biggest customer for her main export—wine. Some economic links would be very desirable, from Portugal's point of view, if Angola were to become independent. Whether these could be achieved remains to be seen.

Further complicating the transition to independence is the absence in Angola of any obvious African party who could take over. Mozambique has one strong voice, FRELIMO, speaking for the African population. In Angola, there are three main parties, and the strongest of these, the MBLA (the Popular Movement for the Liberation of Angola) has a serious leadership split within itself. At the time I write this, there is no way of knowing how the Angolan situation could develop. Murray McInnis comments there are a dozen different possible scenarios for the next year in Angola. One thing is certain, and that is Portugal will move much more slowly in granting independence to Angola than she has with the other colonies. She needs Angola too much.

The most interesting place to watch in the next little while, however, will be Portugal. Portugal and part of Spain are a piece of the Third World dropped down in Europe next to France and Britain. They had their brief time of glory, as we all learned in Grade Five Social Studies, when Spanish and Portuguese explorers discovered the New World. But command of the seas passed first to the Dutch and then to the British. Ever since, Portugal, and to a lesser extent, Spain, have dropped back from the front ranks of nations. Portugal's African possessions were her only claim to importance.

Aside from them, she is a country of poor hill shepherds and fishermen, with an illiteracy rate of 40%. Recently, she has had a net population decrease, as 200,000 people leave, many of them illegally, every year. The Common Market countries operate in Portugal the way they operate in the Third World—setting up parts factories there in order to take advantage of cheap labour. Now, inflation is running at 30% a year—between two and three times our rate of inflation. How this will affect the foreign industries, and what role they will play in supporting or controlling the new government in Lisbon (General Spinola is a director of one of these companies), will become plain in the next year.

Why should any of us want to be bothered about Portugal anyway? Well, I think that right now the news coming out of Portugal and her colonies is very significant. When you realize that those who led the coup in Lisbon were driven by the conviction that the war in Africa was not only expensive, but hopeless, and more significantly, that the war was giving Portugal a bad image in the eyes of millions of people in the Western World, then you see how important public opinion has become in our time. It was enough to bring down the President of the United States, and it was enough to end Fascism in Portugal. My opinion, and yours, plus individual actions like the coffee boycott, multiplied by millions, will in the course of time move mountains.

This means, to me at least, that we all have the responsibility of being informed. One good source of news I have found is the CBC Radio programme called "As It Happens", which comes on early evenings. If you have a radio in your kitchen, and there's not too much else going on, try to listen to it sometimes. It very often seems to have the "inside story" on issues long before they become front page items in the newspapers.

The other responsibility we have is to reserve our judgment on issues. After all, as Christians, we do have a special perspective on the world, and the danger of the mass media is that we all tend to think what the faceless people behind the news want us to think. The truly objective news story is a rarity; most reflect the reporter's biases. Try to get your news from several sources, and guard against unconsciously adopting someone else's opinions for your own.

Those of us with a special interest in the Third World have to beware of type-casting the black figures in a story always as "the good guys" and the white figures as "the villains". It is not always the case—and typing people on the basis of skin colour is racism, however good our motives. So, in this case, the road ahead for black Africans in Mozambique and Angola is uncertain and may very well be rough, but it is the white Portuguese—the humble hard-working men and women who have never known civil liberties, and who now face a very bleak economic future—who will need our sympathy.

AN AFFIRMATION OF FAITH

We came from almost too many situations,
with the usual prejudice, our own ideas,
our exaggerated hopes, many of us tired
of conferences, all of us full of our own preoccupations.

Then we shared our biographical materials, struggling to express our
thoughts, groping for words that might communicate,
hurting each other by hasty reactions, being hurt when not heard,
showing some of the frustrations we have in our work back home,
sharing our fear for the future of the world, our feeble faith.

And in that process we were met by God himself
Who revealed himself in his Word which we studied,
in our friends around the table who questioned us,
who gave us new insights, comforted us, accepted our limitations.

Not more than a glimpse of God we saw—
a smile of his grace,
a gentle gesture of judgement.

And so we repented because we saw that God is so much greater
than we;
We experienced the meek force of God's invitation to continuous
conversation;
And we accepted to be sent back from whence we came—
a little better motivated, a little wiser, a little sadder,
and a little closer to him.

AN AFFIRMATION OF HOPE

We affirm our hope that a new day is
dawning upon us. We affirm our hope of
a new heaven and a new earth, we know that
there will be a lot of struggle and pain, ridicule and tears;
we know that we might lose the understanding of our
beloved ones;
we know that the powers might persecute us,
and the churches might cast us out.

But we affirm our belief that the love of God that is greater than
all understanding has the power to unite us, so that we can all
participate in the creation of a new world.
We affirm sisterhood on the basis of which we shall be able to
transcend
all barriers—be those racial, political, economic, social or
religious;
We affirm sisterhood that allows us to touch upon each other's
humanity;
We affirm sisterhood that opens our eyes, ears and hearts to see
the different forms of oppression, suffering and pain.
We affirm our hope that turns suffering into a creative process;
We affirm our hope that enables us to act;
We affirm our hope in which we *are* united;
God:
we hope.
Help us to hope together.

SEXISM

in the 1970's

by KATHLEEN HUMMELEN

Before me sits a 6" stack of papers—the usual result of a week of meetings. This meeting brought together 154 women from 49 countries to discuss the discrimination against women in different areas of life. This "Consultation in Sexism in the 1970's" was sponsored by the World Council of Churches.

The topic of "sexism" or "women's liberation" is not one easily discussed among Canadian women, so you can imagine the problems there might be in a group of such diverse language and cultural backgrounds. Some women thought our emphasis should be on racial, political and economic oppression, although everyone agreed that women in all countries experience oppression. In small working groups we did have an opportunity to discuss economics, politics, women in the church, theology, education or partnership.

Many of the recommendations were directed specifically to participants as individuals and as members of national churches. It was requested that Family Life Education be emphasized as a means to recognize the many and varied roles a woman has during her lifetime, to set value on a woman's work at home and to provide sex education to prepare people for this dimension of partnership. Churches and women's groups were asked to put pressure on the mass media to ensure that the image of women usually given be replaced by others closer to the realities of everyday life, to back protective legislation for domestic workers and to eliminate discriminatory content and language from teaching material. A strong plea was made for the church to re-examine its attitude toward single and divorced women, unmarried mothers and widows. Organizations and individuals were asked to press for an end to exploitation by multinational companies and work for equal opportunities in education, training and employment.

Judge Annie Jiagge of Ghana summed up the Consultation in these words: "We grew together and discovered that the pain of sexism is the pain of injustice. Discrimination and oppression are two sides of the same coin. Once participants had identified the problem, women from the developed world and those from the developing world talked about the same thing from different angles."

But facts and lists of recommendations don't communicate what really happens at these gatherings and so I offer these thoughts and experiences I particularly remember now.

—*The preparatory series of study sessions with a small group of concerned women—each one better than the last as we feel our way with each other and the topic of "sexism".*

—*Students and teachers; politicians and theologians; housewives and engineers—all races, all colours. The excitement and the expectations are high. The pressure to "produce" recommendations and statements is heavy. Is this what gives an international gathering validity? Is its success judged by its statements? I hope not.*

- *—"Who is our creator?" A question posed by one of the speakers and one that hit home for me. Who and what influences the image I have of myself and that I want others to have of me? Is it Revlon, Better Homes and Gardens, my husband's employment? Is this Christian?*
- *—As always it is the people and the fellowship that seem most significant to the individual. The discussions and impromptu singing late at night in a darkened cafeteria around a small borrowed candle. The party—150 singing and dancing women and perhaps 6 men. I would not have believed that the best party in my life would have quite those proportions of men and women!*
- *—And now, many weeks later, I am still being forced to re-assess my feelings about and responsibilities to myself, to my sisters around the world and to God—our creator.*

Institute on Evangelism

by AGNES HISLOP

"Attend an Institute on Evangelism led by Dr. Akbat Haqq? The chance of a lifetime! Yes, certainly!!"

With enthusiasm Rev. Samuel Tezlo and Rev. Salatiel responded to the suggestion that their names be submitted to the sponsors of the Institute. Letters of acceptance came, and the two men were on their way to Panhala.

This Retreat Centre is located in the hills of Western India, some fifteen hours' train journey south of Bombay. Travelling the last twenty miles by special bus from Kolhapur, Padres Tezlo and Salatiel found themselves in the company of ministers and lay people, men and women, from all over Central and Northern India, from the Church of North India and other denominations too.

Attendance at the Institute averaged about a hundred because some people from the surrounding area came in for different sessions on each of the four days.

Evangelist Dr. Akbar Haqq's name evokes memories of his eighty-odd year old father, who was also present! Abdul Haqq was a Muslim priest who first heard the Gospel when someone gave him a tract when he went to the outpatient department of a Christian hospital in a village in Northwest India. Inwardly searching for truth, this young man read, inquired further, studied for months, took counsel from Christians, and finally came to know Christ as his Lord. Later he married a godly Christian woman, who, before the birth of their first son, dedicated him to the Lord's service. So it was that God led that son, Akbar Haqq, while a college student, into a deep experience of Himself when an all night prayer meeting became the "burning bush" of his spiritual life.

He taught in a college in Lahore; he experienced God's protecting hand on his family when partition of India and Pakistan took place but was deeply affected by the slaughter and suffering he witnessed; he took theological studies in the U.S.A. preparing him to be a Principal of the Henry Martyn School of Islamic Studies. Then in 1956 Billy Graham came to India, and Akbar Haqq was his interpreter at meetings in Delhi. This led to Dr. Haqq becoming a member of the Billy Graham team. He has since been part of many campaigns in both the U.S.A. and India in the past sixteen years, campaigns and Institutes on evangelism in the latter totalling over thirty.

Holding that man's sinful nature is the basis of all evil, and acceptance of Christ's atoning death and resurrection is the only way of deliverance, Dr. Haqq lectured and led discussion on this subject at the Institute. Both Padres Tezlo and Salatiel tell of his graphic treatment of the subject—the origin of sin, its consequences, and the way of liberation. This, he declared, is basic in evangelism.

Also on the programme of the Institute were: the meaning of evangelism in a practical way as personal work is carried on, with emphasis on the leadership of the Holy Spirit; evangelism through Institutions; evangelism in the Early Church; Training for Counselling. All leaders presented a challenge: evangelism is the privilege of every Christian, but ministers have the responsibility of inspiring and leading their congregations to GO and DO.

Each evening buses took all of the Institute members to the city of Kolhapur. There they had experience as counsellors as Dr. Haqq spoke at the night meetings and anywhere up to five hundred persons would respond to the nightly call to follow Christ.

Mr. Salatiel, when asked what he considered as most valuable to him, replied, "I came to a new understanding of the meaning of the presentation of the Gospel. I came to recognize that congregations in our Vindhya-Satpura area are lagging behind in this work. I received new inspiration to go out and preach with enthusiasm."

Mr. Tezlo's deepest impression came from thought of the Apostle Paul's experience which resulted in the aim, "That I may know Him and the power of His resurrection." Thus Jesus Christ did much through Paul because of his commitment. When a man fully commits himself to Christ, then He can use him. Padre Tezlo also mentions how the theory of the days' lectures was put to practical use at the night meetings as the work of the Holy Spirit was evident. "He gave us courage on seeing this," says Padre Tezlo, "and it was also a challenge to us."

To be in Panhala at this Institute on Evangelism, the two padres agree, was truly a hill-top experience.

Returning to the Vindhya-Satpur valley Mr. Tezlo and Mr. Salatiel immediately sparked a Post-Jubilee Committee meeting with the challenge for the need for witnessing by the leaders and lay people in our congregations. At a Retreat for ministers the inspiration, stressing the greatness of Christ, shone out, "Go and tell what Christ has done for you."

A Centennial Program Idea

A Centennial Program For A Group could be based on the material in this issue of the Glad Tidings under three headings—
What happened in the past?
What is happening today?
What is the challenge for the future?

What happened in the past?

Great Is The Company Of Woman—with this article as a background ask each member of the group to tell in a few sentences about women from their congregation or area or whom they have met or read about that they feel have "taken the word that God has given and published it". (p. 5)

What is happening today?

In India?

Two Scenes From India List the differences between the two scenes, one in 1936 and one in 1973 described in this article. (p. 15)

Institute On Evangelism Who is Dr. Akbat Haqq and what does he do? What was the result of two padres from the Bhil area of India attending the Institute? (p.31)

In Africa?

Feeding the Hungry What are the four categories of people who have been provided with "a super-nutritious" daily serving of porridge? What has been the result of this program according to the article? (p.12)

In Taiwan?

What A Difference Who is Hsi Yu-Gwan? (p. 17)

In Afghanistan?

Going Who is the nurse who is going to Afghanistan? What past experience and training do you think will be particularly helpful to her in her work there? (p. 20)

In North America?

. . . and Coming What are the names of the two Nigerian ministers planning to study and observe in North America? What work were they involved in before coming to North America? (p. 20)

What is the challenge for the future?

Miss Reith gives her answer to this question in the last paragraph of the conversation. List some practical ways your group can share their knowledge of mission work with others. (p. 3)

What further challenges for the future do you find in the articles:

To Pray, to Plan . . . To Work Together What are some suggestions regarding evangelism in this article that would be useful in your congregation? (p. 8)

Sexism in the 1970's Do you agree with the suggestion "Churches and women's groups were asked to put pressure on the mass media . . . back protective legislation . . ."? Why or why not? (p. 28)

A Look at The Family What areas of concern raised in this article do you feel your congregation would benefit from discussing? (p. 24)

Summary:

A Conversation With Louise Reith deals with each of the headings above. A group might wish to follow a presentation of the conversation with a discussion in pairs of their first memory or association with the Women's Missionary Society. After sharing these memories with the group, the group could then "recall the deaconesses who helped in the beginnings of congregations and various types of work in your area", and then compare their early memories with the work today and suggest how they will answer the challenge of the future.

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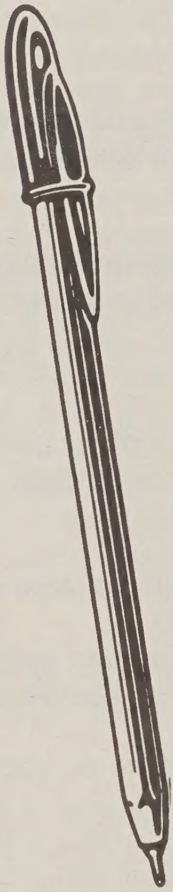

If you've ever been an Akela, a Baloo, or, bless you! just a Scout or Wolf Cub Mother, you'll have lived with those words. You couldn't become a Queen's Scout, of course, but you've felt you were on your way.

Prepare! Let's make it our W.M.S. catch-word this month.

While C.G.I.T. Leaders and girls are now preparing to present the C.G.I.T. Christmas Vesper Service, they will also be in charge of 1975 Presbyterian Calendar sales in many churches. Prepare to be one of their customers.

Nominating Committees (Local Groups)—Now is the time to prepare your slate of Officers for 1975.

Secretaries (Local Groups)—Leave one clear space in the runway of your busy December by preparing most of that Annual Report this month.

Programme Planners—A second mailing from Wynford Drive this month reminds Groups that begin the study in January to prepare for ''Forward Together in Mission,'' the 1975 Centennial study. Order study-packets; ponder audio-visual aids and ''Alive'' pamphlets suggested.

This is the Programme issue of ''Glad Tidings''. Don't throw it out. It can be a preparation aid for 1975 presentations.

And, Clippers among you! Be Girl Scouts—start clipping pictures and articles re phases of our Church's mission, for use in 1975.

All Members—Prepare, with personal ''Remembrance, Renewal, Response,'' to carry Canadian Presbyterian mission work into its second Century.

a small reflection

by agnes pierce

"Joseph is a fruitful bough by a well." (Genesis 49:22)

It is now November, and most everyone among us have our jam made, fruit canned, and relish and pickles ready for the winter ahead. When I was younger I made sauces for pork, condiments for cold meats and hot meats, big bottles of dill pickles—even sauerkraut and such things as steam pudding I could quickly heat in bottles should unexpected company come for supper. Now many people use frozen foods from their berry patch or garden. Many of our grandmothers dried apples and corn like the early Pilgrims who did a lot of that sort of preparing for the hard winters ahead.

We have hanging in our home a picture of the first Thanksgiving of the Pilgrims. Indians were invited to that first Thanksgiving dinner which consisted of corn, cranberries, wild turkey and baked or raw apples. (It was held in November, but we Canadians have Thanksgiving in October.) How sincerely the early Pilgrims thanked God for their first harvest.

Now let us look at the text mentioned. Picture the aged father Jacob with his sons gathered around him waiting for the faintest whisper of his voice. You can imagine the scene as he gives his last blessings to each of his sons, and the special blessing is pronounced upon Joseph. "Joseph is a fruitful bough by a well."

This describes his character. Character is what we really are, and reputation is what others think we are. Joseph lost his reputation and was cast into prison but all the time his character remained pure and spotless. Even Pharoah had to admit it. A man or woman with this qualification can rise from the lowest and become an implement in the hand of God. I believe when Joseph was out in the sheep fields in Dothan his mind was not on how much wool, mutton or herds he would get, but how he could someday do something for the Hebrew race. Think of Joseph—"a fruitful bough by a well". When you and I go to an orchard to get fruit for our preserves we look for a well-beaten path to the good fruit-bearing trees. No one wants to go to that sour apple tree or that pitted, wormy pear tree. What kind of fruit do we bear as Christians? Will people come to us for help?

"By a well" . . . it was a well of joy, a well of peace, of human understanding and mercy that Joseph possessed.

Read on and you will see that Jacob said Joseph's branches ran over the wall. Too many today live only for themselves, but Joseph gave forth to others, shared with others. That is letting your branches run over the wall. An old cobbler was drawing near the end of his life. Many people wanted to help him but did not seem to have the courage. Then one day a Christian sent him a tract and the old Cobbler read it and thought "That tract tells me of a fine gentleman who sought Christ before he died and if such a man as he needs Christ, sure I must also." He sought Christ as his personal Saviour and great peace came to him before his death. Like Joseph, the Christian let his branches hang over the wall for others to partake of the good fruit.

"The Archers have sorely grieved him and shot at him." This was also said of Joseph by Jacob. How true that was. Like Jesus, he was hated without a cause, sold for money, betrayed, cast into prison, mocked and derided. But Joseph did not weaken. True he was grieved, but he trusted.

I trust that we too will strive to be branches that bear fruit and give forth to others.

This 'n' That

BWM News

Miss Diana Wadsworth recently returned to the Helen McDonald School, Jhansi, India, following a short furlough.

Rev. Bernard Embree returned in September to Taiwan.

Mr. and Mrs. Jack Geddes returned to Taiwan in August.

Miss Diane Petrie returned to Taiwan in October.

Miss Doreen Morrison returned to India in August.

Miss Susan Tucker, Overseas Volunteer, has been newly appointed to Japan.

Rev. Terry and Mrs. Samuel left Toronto in September to journey to Taiwan by way of Europe.

Rev. Ronald and Mrs. Archer and their new baby leave for Taiwan in early November.

Miss Louise Gamble, on leave of absence, has resigned from the Board of World Mission to further her education.

Notice

Glad Tidings Secretaries

Now is the time to complete your computer printouts and return them to 50 Wynford Drive! Don't forget postal codes . . . and don't forget to include a "New Subscribers" list!

Films

ACTION SUDAN

16 mm sound film, colour, 28 minutes. Produced by Religious Television Association (Canada) 1974.

After helping to end the 17 year Civil War, the churches are involved in the process of nation re-building. A thrilling story of rehabilitation supported by Presbyterian Inter-Church Aid. Includes study guide.

Service Charge $2.00

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In this issue

Muriel Copeland recently returned from an assignment in Niger as a nutritionist. She previously was an Overseas Volunteer in Crete.

Ted Ellis has returned to Canada from Taiwan for a year of study furlough. He will return to be chaplain at the Tainian Theological College.

Agnes Hislop who has given twenty-five years of service writes from India where she is involved in leadership training seminars and the Women's Fellowship of Christian Service.

Kathleen Hummelin is Assistant General Secretary of the Women's Inter-Church Council of Canada. For further information on the conference, contact the writer.

Arthur N. Matthews is a journalist on the Billy Graham Team who worked on the congress staff as news editor.

Rev. Cedric Pettigrew is chairman of the Atlantic Synod's Christian Education Committee.

Lois Powrie is Education Resource Person for Presbyteries of Toronto East and West.

Louise Reith is presently Executive Secretary of the Women's Missionary Society (W.D.).

Bea Scott retired this year after thirty-four years of service in India.

wms highlights

Nanaimo St. Andrew's

On one of the Centennial Tours, 34 visitors were welcomed to Nanaimo by the WMS who served refreshments to the travellers. Mrs. Christina Newstead, President, was among these members taking advantage of the opportunity to meet other Presbyterians and see the activities of other churches.

Toronto

Honouring the newly elected President of the WMS, the Patterson-Wallace Auxiliary, and the Dickson Affiliated Group of the WMS held a fellowship hour. Many friends from East Toronto Presbyterial gathered to greet Mrs. Christina Newstead at the programme. Wishing her a successful term of office, a brief case and corsage were presented. The evening was held at Cooke's Church, the church Mrs. Newstead attends.

Picton

This month marks the 90th anniversary of the WMS at St. Andrew's in Picton. From the days when membership fees were 5c a month, the history is full of accomplishments!

The revival of traditional arts must be well under way in WMS groups as quilting is definitely "in". Pictured above (centre) quilting teachers Mrs. Annabel Bird and Mrs. Gladys Cromar (both active WMS members) are seen with the first venture of the Friendship Circle of Knox Church, Georgetown. The Happy Hollow Helpers of Milverton are another group of quilters who meet the first three days of almost every week during the winter. This group calls upon quilters from all over their town (ladies from many denominations) to assist in the projects. Each of eight charities received $50.00 from their sale of quilts, and another quilt was sold for $100.00 at the Mennonite Relief Sale. The WMS at St. John's, Kingston has also acquired the skill, judging from their quilt on display at the Canadian National Exhibition. It looks like those good old fashioned quilting bees are still great for fellowship!

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from: the treasurer

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January-August 1974

OBJECTIVE		1974
$146,020.	TORONTO AND KINGSTON	$ 68,011.
20,910.	BRITISH COLUMBIA	10,276.
72,200.	QUEBEC AND EASTERN ONTARIO	32,443.
21,395.	ALBERTA	8,941.
11,695.	SASKATCHEWAN	4,714.
16,985.	MANITOBA AND NORTH WEST ONTARIO	6,737.
139,180.	HAMILTON AND LONDON	70,311.
$428,385.		$201,433.
	Special Gifts	$ 3,263.

As I write this we are at the beginning of the Fall season. I trust the summer's vacation has given you new zest for the work of the W.M.S. The contributions received so far this year have been very commendable *but* we still have quite a way to go to reach our objective for 1974. I, therefore appeal to every member to make a real effort to reach or exceed the goal for your Auxiliary.

Rilla V. Adamson

In Remembrance

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Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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GIMME or THANK YOU

by JEAN E. SONNENFELD

While our family was living in Japan two years ago, I took the children to see a fire service at a Buddhist temple. In the ante-room of the temple we noticed some piles of sticks. Worshippers had come to the temple and written prayers on these sticks. The prayers were requests for success in examinations, for freedom from car accidents, for easy childbirth. During the worship today the sticks were to be burned.

Inside the temple incense drifted upward, tickling our noses. Flames roared in the centre of the platform. Green-robed priests chanted and banged gongs and shook rattles. The red-robed chief priest took the sticks we had seen and dropped them into the flames, adding his chants to the prayers of his assistants. The burning of each stick signified the granting of the request written on it.

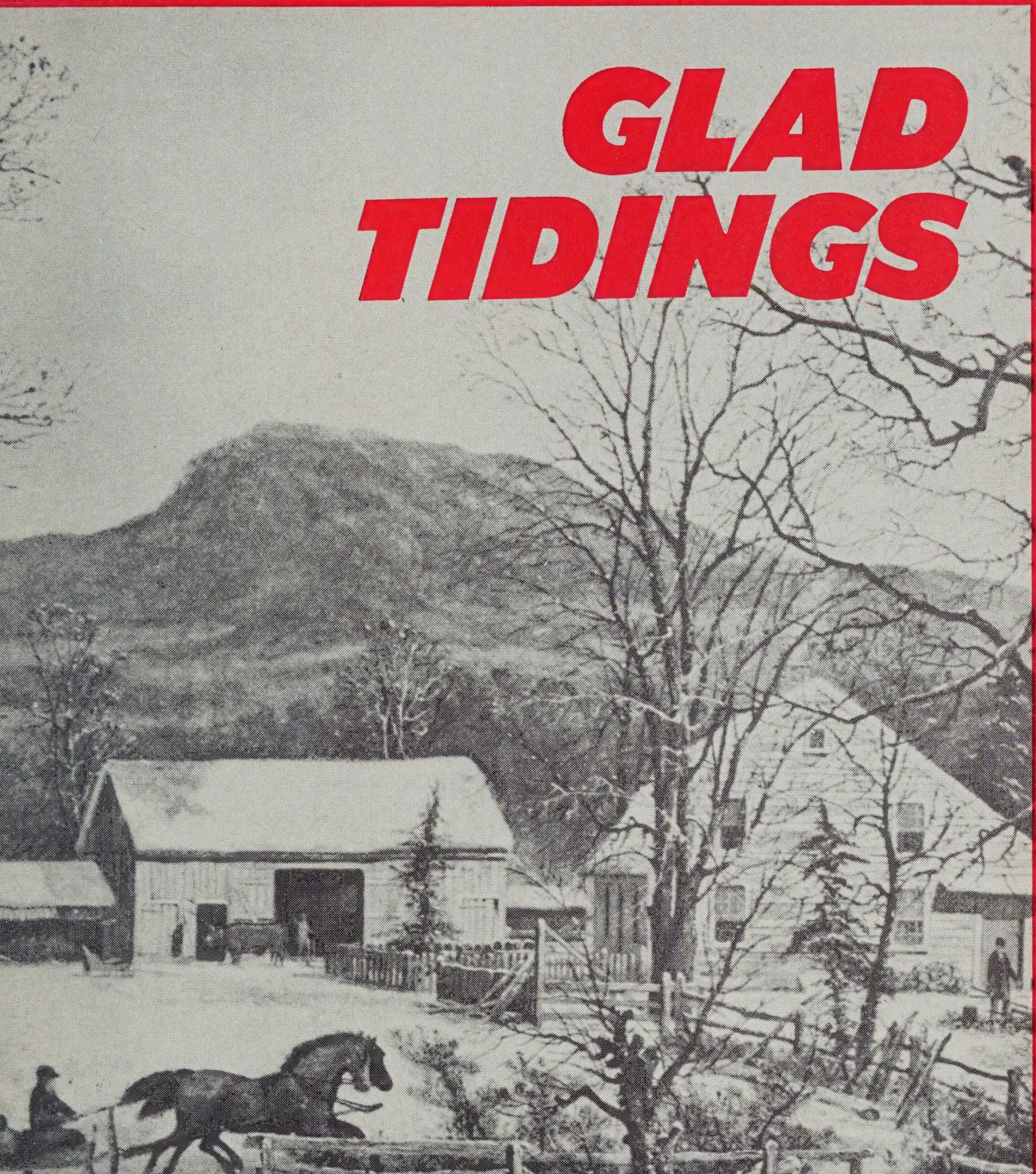
Wide-eyed, one of the children exclaimed, "Their prayers really must get answered!"

Is this our attitude to God—a pipeline who pours out goodies when we pray forcefully enough? Do we find the greatest depths of prayer in our "gimmes"? Sometimes God does not say "yes" to the "gimme". Buddhism knows that, when it speaks of self-denial. But this temple was popular with the many Japanese who wanted to say "gimme".

Christians know that god who creates, saves and renews our lives knows what we need even before we ask. We know that the request on our sticks should be, "Thy will be done." Then God will give us courage and joy to accept whatever comes along. With the gifts of courage and joy in our hearts, we can say "thank you" to God for staying beside us no matter what happens.

"Gimme" can disappoint. "Thank you" brings serenity and peace.

GLAD TIDINGS



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LAURA M. PLUMMER
EDITOR

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In a world of weary men,
Christ would be born anew
To share the load again.
Let him be born in you.

In a world of quiet despair
Give him the chance to be
As vital as the air.
Let him be born in me.

He loves all men on earth
And longs to come to them.
Unless we give him birth,
There'll be no Bethlehem.

by SISTER OSWIN

No Richer Gift

by MARY PECKOVER

This Service of Worship is based on the theme of "gifts." It requires a leader and four readers. It is suggested that you have one candle to represent Christ—the Light of the World. You might like to have four smaller candles as well to represent the four gifts from God which are mentioned. As each reader says "God gives us the gift of—" she could light a candle from the central one. Another suggestion would be to have one candle and four small gifts wrapped and placed around the candle.

HYMN Hail to the Lord's Anointed v. 1, 2, & 5 (RBOP 113 or BOP 60)

Leader Gifts! Gifts! Gifts!

What shall I get for Bill? Does Jane want something for the house or something personal? And the grandchildren—toys or clothing?

This time of year, we are all busy with lists and planning for Christmas gifts. Why do we give gifts at Christmas time? One of the reasons is to commemorate God's great gift to us—His Son, Jesus Christ.

Jesus Christ has many titles. One of these is "The Light of the World." To remind us of this light as we consider this theme, I light this candle to represent to us God's great gift "The Light of the World." (Light tall white candle. Read John 1: 1-9)

God has given us many gifts. Let us think of some of them.

First Reader God gives us the gift of strength. "God is my strength; he is all I ever want." (Psalm 78 v. 26b) "The Lord makes me powerful and strong; he is my Savior." (Psalm 118:14) Jesus'parting words to his disciples were "Lo, I am with you always." Aren't we fortunate that God is always with us to give us strength and support? God is as close as we need Him and as we want Him to be. Sometimes in our fickleness we think that we can get along without God's help and guidance. We soon see that this is a foolish notion. We all know that there are some things which we cannot do for ourselves. We can always pray and ask for God's help with a burden, with a decision, with a fear, with a disappointment. With any situation where we need help and guidance, God gives us His Strength and increases our own strength. "Trust in the Lord! Have faith, don't despair. Trust in the Lord." (Psalm 27:14)

Second Reader God gives us His gift of Hope. "And so I am full of happiness and joy, and I always feel secure." (Psalm 16:9) "May God, the source of hope, fill you with all joy and peace by means of your faith in him, so that your hope will continue to grow by the power of the Holy Spirit." (Romans 15:13) God is the source of our hope. The Christian's hope is based on the birth, life, death and resurrection of Christ. As we look around the world today and consider the wars, the strife, the violence, the hunger and the suffering, we wonder whether we are being naive to hope for a better world. Daily we pray "Thy Kingdom come, Thy will be done." Yet men go their own selfish thoughtless ways and disregard God and the needs of their neighbours. What can we do? In the words of the popular chorus we can "pray, give, go." In our prayers we should always remember the needs of others, the responsibilities of those in authority in our country and the strengthening of all who are trying to improve conditions. It is irresponsible for us to pray or to say "I wish I could do something to help the starving and the homeless people in the world" and then refuse to contribute to Inter-Church Aid. We must give in order to help make our hopes a reality. Not all of us can "go" physically. We can, however, "go" in spirit. We can learn about other people. We can seek to understand their ways.

Third Reader God gives us the gift of peace "For Christ himself has brought us peace." (Ephesians 2:14a) "Peace I leave with you; my own peace I give you. I do not give it to you as the world does. Do not be worried and upset; do not be afraid." (John 14:27)

The angel chorus on the first Christmas sang, "Peace on earth, good will to men." We all long for God's peace on earth. As we must work to realize God's gift of hope, so we must do many of the same things to help bring peace to the world. We need to tell the world the good news of the coming of the Prince of Peace. We must do our part to help improve any conditions in the world which may lead to strife. We must pray for all who are engaged in missions of peace and for the leaders and statesmen of all countries. And we must seek to be tolerant and understanding of others.

What can we do to achieve an inner peace for ourselves? We should submit our will to God's guidance. We should learn to do our best within our own limitations and accept ourselves. We should learn to accept life and not expect to be able to change everything. When our hearts are filled with this gift of God, we know it is that "peace which passeth all understanding."

Fourth Reader God gives us the gift of love. "Who, then, can separate us from the love of Christ? Can trouble do it, or hardship, or persecution, or hunger, or poverty, or danger or death?" (Romans 8:35)

"This is what love is: it is not that we loved God but that he loved us and sent his Son to be the means by which our sins are forgiven." (1 John 4:10)

God shows his love for mankind in many ways. His greatest gift of love for us is his Son. "For God loved the world so much that he gave his only Son." Do we follow God's example? One of the signs of a Christian is his love for God and for others. How do we show our love? Some day soon read 1 Corinthians 13 in modern translation. Make it your resolve to be filled with this kind of love this Christmas and in the coming year. Christina Rossetti wrote a lovely poem "Love came down at Christmas." A Canadian organist has set it to music. Let us sing it now thinking of the meaning of the words as we sing.

HYMN 138 RBOP (Alternate hymn: Joy to the World RBOP 134; BOP 65)

Leader These are only four of the many gifts which God showers upon us. We could never list them all. Certainly we are debtors. As we give our offering let us ponder on God's goodness to mankind.

OFFERING (Christmas music played softly)

OFFERING PRAYER LITANY

Leader For the preaching of the Good News of the Gospel,
All We dedicate our gifts.
Leader For the teaching of Jesus' way of life to children, youth and adults,
All We dedicate our gifts.
Leader For the healing of those who are ill in body and spirit,
All We dedicate our gifts.
Leader For the care of the elderly and those who look to us for help,
All We dedicate our gifts.
Leader For the evangelization of the world and the building of the Kingdom of God,
All We dedicate our gifts and ask you to use us in your service. Amen.
Leader We, too, give gifts to our families, friends and others. The Bible tells us about those who gave gifts.

SCRIPTURE READINGS

First Reader First we have the spontaneous gift. (Read Matthew 26:7-13)

Second Reader Next there is the unexpected gift. (Read Luke 10:33-35)

Third Reader Then there is the disciplined gift. (Read Luke 21:1-4)

Fourth Reader In II Corinthians 9:7 we read "Each one should give, then, as he has decided. Not with regret or out of a sense of duty; for God loves the one who gives gladly."

Leader What gifts will we give and how will we give them this Christmas?

PRAYER Our Father God, we thank you for Christmas time and all that it means to us. We thank you for your many gifts to us; the gifts of strength, hope, peace and love. Grant that they may stay with us all through the year. We thank you for the feelings of peace and goodwill which are among us at this season. Help us to take something of this Christmas joy and fellowship into our daily lives and into our contacts with others. Keep us mindful of the needs of others; for those in need of love and companionship; for the hungry, the refugees, the victims of disaster and loss. Be with those who are away from home and loved ones at this time.

Inspire us, Father, to do what we can to bring peace on earth, good will towards men. Open our hearts and minds to receive your Son and let Him abide in our lives for evermore. Amen.

FROM THIS SIDE OF GOOD FRIDAY

by DR. HUGH DAVIDSON

We Christians complain that Christmas has been spoiled by commercial interests turning the occasion into a bazaar, but perhaps we also obscure the meaning of Christmas by making too much of the festival of Christ's nativity, as if it were the whole Gospel. The birth of Christ was but the prelude to His mission of atonement and reconciliation. The Good News for the world is not merely that Christ came to the world, but that He came "to save His people from their sins." The Gospel is not in the Christmas story but in Easter.

An artist of legerdemain directs the attention of his audience to something irrelevant so that they do not notice what he is really doing. What the trickster does deliberately and skillfully for fun, we Christians may be doing unconsciously and unintentionally with the Gospel. By over-emphasis on the manger scene we may be diverting attention from Christ's saving action on the Cross, and His triumph in the Resurrection.

Of course we Christians view the Christmas story from this side of Good Friday and Easter, but we ought not to assume that the world understands it that way. In any case we should not speak so much of the fact of His coming as to hide His purpose. There was no way that peasant shepherds or astrologers could recognize the Saviour of the world in a baby, nor could they perceive the significance of the star or the angel chorus. They were astonished and mystified but could not at the time do more than Mary—"ponder these things in her heart." Later when the child had grown to manhood His disciples, who were willing to forsake their regular work and follow Him, did not understand the real purpose and nature of His mission. They admired Him as teacher, they had hopes of Him becoming a national liberator; they mourned His death as a tragic defeat. It was only after Pentecost that they perceived that His death was a victory, and a revelation of the Father's gracious purpose and action to reconcile alienated sinners.

The New Testament epistles speak of the coming of Christ as a humiliation. "He made Himself of no reputation . . . and was made a man" (Phil 2:8) "He was made sin for us, who knew no sin." (II Cor. 5:21) This is not pleasant for us to hear. We take it as an insult to our humanity. We, of course, admit that we have problems but have good hopes for overcoming them. We pride ourselves on how we have advanced over our fathers. In this century we claim to have emancipated ourselves from the blinkered mores and hypocrisy of the Victorian age, and the ages that preceeded it. We do not feel the need of a Saviour. We are proud of our progress.

Such opinion has to black out the horrible fact that despite the debaucheries of the two world wars, there was more hopefulness, helpfulness and kindness in those years than in the so-called peaceful years. The record shows that we are unpeaceful people, and that the confession "There is no health in us" is the accurate evaluation of our situation, if we would admit it.

The record also shows that the people who have acknowledged Christ as Saviour and Master, and committed themselves to obeying Him, have been effective agents for righteousness in society. Their dynamic came from acceptance of the undeserved yet true destiny of being free people in the Living Lord (Easter) who represented us in free obedience on the Cross (Good Friday) for which purpose He had come to the world (Christmas).

The Good News for the world begins with the Christmas event, but to isolate that event from the rest of the story of our Lord's mission is to make it a sentimental tale for children. He came to save, not to soothe. We must not fool people by permitting them to assume that there is nothing more to Christianity than that Christ was born. "He is our Peace" because He died for our sins, and conquered death for us.

It happened at Bethlehem

By MAUD FITZSIMONS

Every year at Christmas time the thoughts of Christian people all over the world turn to the City of Bethlehem in the land of Judea.

The site of Bethlehem down through the centuries has never been disputed. It lies not many miles south of Jerusalem, and is on a main highway from Hebron through to Egypt.

The name Bethlehem is derived from the Hebrew and Aramaic tongues, and means "House of Bread."

A great many interesting people have lived in Bethlehem, a great many interesting things have happened there. On the east side of the town in the wilderness of Teoka the prophet Amos lived many years ago. A pass to the valley of Sorek runs west to the caves of Adullam, known as the Caves of Bethlehem. (1 Samuel 22:1) Herod built one of his famous Pleasure Palaces near here.

Bethlehem, a very old place, has always been a sacred place. In Genesis it is called Ephrath. (Genesis 35:19) It is here Rachel, the beloved wife of Jacob, was buried.

Bethlehem was a walled city even before King David's time. Here is beautiful farm land, and it was here Ruth gleaned the ears of corn, and thus met her second husband, Boaz. So she, a stranger from the land of Moab, became an ancestor of our Lord.

The hills around Bethlehem saw David, the son of Jesse, grow up; here it was that the same shepherd boy was anointed by the prophet Samuel to be the second king of Israel. (1 Samuel 16:13)

The well at the gate of Bethlehem was known to David. One day, when hard pressed by his enemies, he said how much he wished he had a drink from that well. Three of his soldiers risked their lives to get it for him. (1 Chronicles 11: 17-19) This is a story of great courage, and well worth reading.

Down through the centuries Bethlehem has been the participant in many interesting events, but its chief claim to fame is as the birthplace of the Messiah as foretold in Micah 2:2 and confirmed in John 7:42.

It was from Bethlehem that the Babe and Mary and Joseph went to Egypt when Joseph was warned in a dream of the cruel intent of Herod. From that humble stable the shepherds went to tell the story of the Saviour's birth. To that lowly manger came the wise men to worship the One whose star they had seen in the East.

Beside that poor straw-filled manger bed sat the meditative mother Mary, pondering all the sayings of the wise men and the shepherds in her heart. Did she, the loving, earnest mother see reaching down to the sleeping baby the shadow of a cross? Did she remember the angel's words "Thou shalt call His name Jesus for He shall save His people from their sins"? Being a Jewish woman, Mary would know well the meaning of the word "save" for it meant "redeem." She knew that according to the Law given to Moses, redemption could only be bought by blood. We might also ask as she looked at her little child, did she wonder what the future held for him?

This promised Messiah became the rejected Man of Sorrows. He suffered, He was crucified by the very people He came to save.

As we celebrate the birthday of the Child of Bethlehem in this year, let us not forget that it is also the birthday of the Man of Calvary, who alone is the Saviour of the World. Shall we, like the Shepherds so long ago, spread the good news that the Saviour is indeed born, that He lived, and died and arose from the dead, that He ascended to His Father's right hand, and that He is coming again to take to Himself all those who have claimed Him as their Savior and Lord.

May we this Christmas time pray the beautiful words of that old familiar hymn in all sincerity:

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel. Amen.

Not Everyone's Christmas is Merry

by MARTINE VAN BEEK

"Christmas is together-time," says Charlie Brown. And so it is for most families: a time of hope, a time of loving, a time of joy. For others it is a time of despair, discord and distress. What accounts for the difference? I would like to share with you the story of two women—and how Christmas 1973 was anything but "together-time."

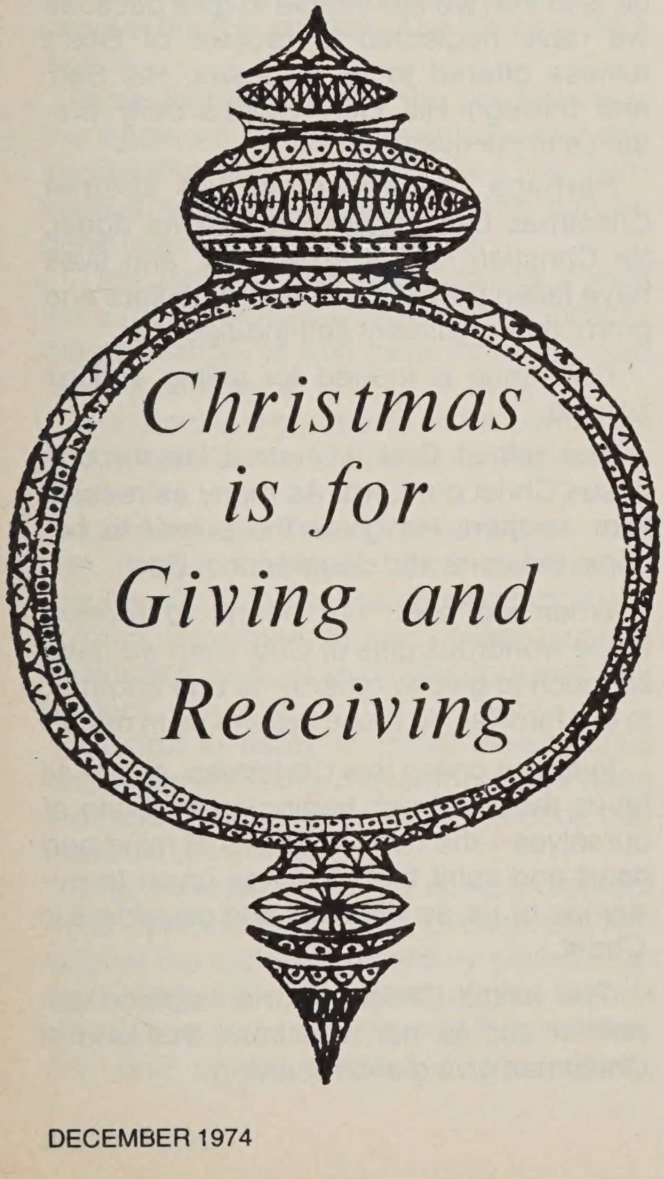
Mrs. Friesen is a sixty-year-old woman who contacted our office for information on how to obtain a legal separation from her husband who, she claimed, was not supporting her. It soon became apparent that money was not the main problem. Although the marriage had never been a very happy one, the real problem started two years ago when Mrs. Friesen spent eight months in hospital and her right leg was amputated. Both during her lengthy hospital stay and after her return home, her husband neglected her and Mrs. Friesen became very embittered and depressed. This affected her physical health; she developed an infection in her remaining leg and she was hospitalized last Christmas Day. Ten months later she is still in hospital, making slow progress after a successful skin graft which saved her leg. However, Mrs. Friesen still does not know what to do with her marriage. Her husband has come to see her only six or seven times.

Ruth is an eighteen-year-old girl who was hospitalized after a suicide attempt. Her doctor referred her to our office since her attempted suicide was related to family discord. Apparently Ruth wanted to leave home against the wishes of her strict Mennonite parents. As the oldest girl in the family, Ruth was of ten expected to look after the younger children. This she had done since she quit school at age fifteen. After three years she wanted to go to work; however, her parents would not give in. Ruth left home in the middle of a fight and she was told to never come back. She was able to stay with a friend's family and returned to school. She renewed acquaintance with a boy she had known since childhood and she became engaged to him last Christmas. When they went to visit Ruth's parents, there was a terrible row and both were thrown out of the house. Ten months later I attended their wedding and was happy to see that both the bride's and the groom's families were present and apparently reconciled.

Christmas 1974 looks much more promising for Ruth than it does for Mrs. Friesen. There are many variables which may account for this difference. However, I believe that Ruth has learned something about broken relationships which Mrs. Friesen has either never learned, or forgotten.

In working with troubled individuals and families, I have found that if the person is willing to face the problems and has the courage to take the first step in order to do something about them, there is hope for the future. Ruth's attempt at reconciliation was unsuccessful, but it started a process which brought the families together at the wedding. Mrs. Friesen, on the other hand, is locked into a destructive and futile pattern of blaming her husband for her marital unhappiness. When her husband comes to visit her, she berates and belittles him. He then leaves angry and feeling useless, yet he is secretly satisfied that she is impossible to please—so why bother?

The past must be forgiven and forgotten. Energy is then released to change the present and plan for the future. This is the reality of Christmas. It is my hope for Mrs. Friesen, that as she experiences the healing of her body, she may also find that her broken marriage can be mended. May she and her husband experience the miracle of Christmas.



Christmas is for Giving and Receiving

by REV. BOB CARTER

Christmas is for giving and receiving. Except for the Scrooges who scowl and mutter "humbug", it is a time of more-than-usual generosity and open heartedness.

In an affluent society, this makes Christmas the target of every promoter with something to sell. Somehow the warmth and generosity of the Christmas season is perverted into a materialistic orgy of buying and getting, until the "humbug" protest seems actually appropriate.

But it needn't be so for us, if we choose to think what Christmas can mean for Christians. We can rewrite the script as far as our own lives are concerned, and celebrate Christmas as a time for a different kind of giving and receiving.

It all begins with the incomparable words: "God so loved the world that He gave His only Son", and "As many as received Him, to them gave He power to become the sons of God."

First and foremost, Christmas for Christians focuses on God's giving of Himself and His unmeasurable love to human beings in Jesus; and His outpouring of a new kind and quality of life to those who will receive His gift.

At this point in the script of our Christmas story, the Christian's action must be to receive God's gift with glad and joyful hearts, and to bow with the manger visitors in awe and adoration before the One who for our sakes became poor, that we through His poverty might become rich.

Christ gave everything for our sakes—His power and glory in Heaven when He came to earth; His human life in all its beauty and fulness, when He went to the Cross—He gave everything, so that we might inherit the riches of His Kingdom.

As we bow with wondering thankful hearts, His words spoken to His friends long ago take on meaning for life today—"Freely you have received—freely give." His life of self-giving love is to be the pattern for our own.

Christmas is for receiving again what God has given to us, and then for giving to others what we have so freely received.

Giving and receiving in love

What shall we give? How shall we show our love at this Christmas season?

Surely it will not be through the abundance or cost of the "things" that we give, for that is precisely the point at which the promoters and hucksters take advantage of the open-hearted spirit, and pervert the whole meaning of Christmas.

Not that giving of tangible gifts is wrong in itself, but so often the giving of things is a substitute for the giving of ourselves, an easy way out for affluent and busy people.

Most of us do it to one another regularly without even realizing what is happening. Husbands give their wives "things", as if to make up for the neglect that business success has cost them both. Parents offer their children all the things that money can buy, in place of the precious hours of shared experiences in close-knit family life. We even give substantial contributions to the church and to charitable causes as a substitute for our more personal involvement in the work of the Lord's Kingdom.

It's so much easier to offer a gift, even an expensive gift, than to share ourselves—our time, our attention and interest, our thoughts and experience, our personal resources of faith, courage, humour, hope.

Could it be that our frequent failure to give to others the gifts of the spirit, rather than the gifts of the pocketbook, is partly due to an emptiness within us, an emptiness born of our preoccupation with succeeding, earning and acquiring? Could it be also that we are unable to give because we have neglected to receive of God's fulness offered to us in Jesus, His Son, and through His Holy Spirit's daily presence in our lives?

Perhaps the advent of yet another Christmas can herald Good News again, for Christian hearts grow cold, and lives have fallen prey to the modern pedlars and promoters of affluent self-indulgence.

Christmas is indeed for giving and receiving.

The gift of God is eternal life through Jesus Christ our Lord. As many as receive Him, to them He gives the power to become the sons and daughters of God.

When we open our hearts to receive these wondrous gifts of God, then we have so much to give to others—to one another, to our families, to those around us in need.

In all our giving this Christmas, above all let us make a fresh beginning at giving of ourselves—the rich resources of mind and heart and spirit that God has given to everyone of us as His sons and daughters in Christ.

The hectic Christmas marketplace can neither add to, nor take from, this kind of Christmas giving and receiving.

The Book that makes a Difference

by DR. KENNETH G. MCMILLAN

Fatalistic pronouncements are in the air. Statesmen, news analysts, and scientists have donned the garb of prophets of doomsday. Their predictions were underlined when scientists this year turned back the hands of the "doomsday clock" indicating their conviction that mankind dallied on the brink of global holocaust. A popular book is entitled "The Coming Dark Age."

More frightening than the predictions is the apparent sense of helplessness and inevitability that is in the air. The consensus seems to be that nothing can be done to avert planetary disaster.

That fatalism might be justified if men were robots or mechanistic beings incapable of change. In that case, nothing could make a difference.

But are we prepared to sit on our hands and accept the inevitability of imminent extinction?

Mankind has faced crises before and has seen deliverance. That deliverance has usually come as the consequence of a spiritual movement that has either touched multitudes of people or has touched key leaders.

Central to many of those life-changing and history-making movements has been the Bible. It has proven to be the Book that makes a difference.

The historian W. E. H. Lecky and others have contended that the Evangelical Revival of the eighteenth century saved England from a bloody re-run of the French Revolution across the channel. John Wesley, one of the leaders of the revival, described himself as "a man of one Book", and he spread the teachings of the Bible throughout Britain.

The Book made a difference.

On a smaller scale, a nineteenth century Canadian Presbyterian missionary witnessed a similar spiritual transformation. John Geddie went to the South Seas to share the Good News of God with the people of the islands. He translated portions of the Bible into native languages and devoted himself to spreading its message. At his death, the islanders reared a monument to him and simply, but eloquently, described the change that had come to their homes:

When he landed in 1848
There were no Christians here,
And when he left in 1872
There were no heathen.

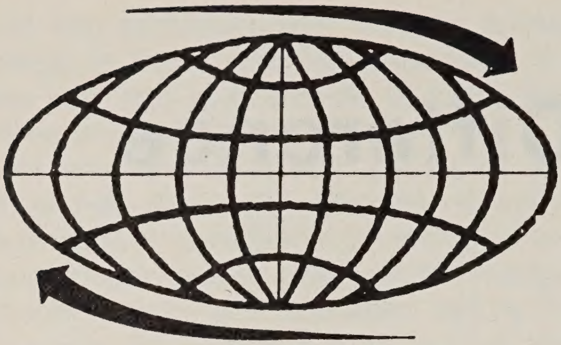
The Book made a difference.

Chairman Mao's little Red Book has demonstrated in our own time the power of a book.

The Bible, the book of peace that speaks the message of God to our troubled times, is needed as never before around the world. As people accept its message, society is changed for the better. As decision-makers are touched by its message, the direction of human history is changed.

It's a Book that makes a difference.

Sunday, December 8, is Bible Sunday. Canadians of all churches will be observing this day which spotlights the global crusade to change human history through the Book that makes a difference.



in the world

by marjorie ross

The annual time of feasting and over-indulgence has come round again. We all feel that Christmas is the time when everyone should have enough—and more than enough—to fill his stomach. But this year, Christmas finds the world in the midst of the most serious food crisis since World War II.

This crisis has affected us in Canada by pushing food prices up steadily at a faster rate of inflation than we have known for decades. Most other parts of the world have seen prices rise even more sharply. Millions of people who were just getting by with prices at the old levels, now find food costs twice as much, and their income has remained unchanged. Canadians on fixed incomes know what this means. Unless there are other places where you can cut down expenses, rising food prices simply mean you buy less food. Millions of families in the Third World are eating less now than they did a few years ago—and that was barely enough to keep body and soul together.

What caused this food crisis? I don't pretend to understand many of the factors involved. Certainly government and trade restrictions on the free flow of food products from farm to consumer have a responsibility. The most glaring example recently was the destruction in Canada of millions of eggs which had been kept off the market when there was an over-supply in order to keep the price steady for the egg-producers. I have no wish to pick a fight with the egg-producers, but I want to say in passing that the defence offered—that 20 million eggs destroyed only represented one breakfast for each Canadian—is fantastically insensitive when viewed in a world context. One egg per week is sufficient protein to protect a pre-school child from protein deficiency diseases like the dread kwashiokor that killed so many children during the Nigerian Civil War. What an impact our 20 million rotten eggs could have had in Calcutta where 98% of the children under 4 are under-nourished!

Two of the main reasons for the present crisis are very simple. First, there is not as much food on hand as there was a few years ago. Second, the number of mouths to feed is increasing at frightening speed.

There have been big crop failures, largely due to bad weather and other natural causes in Russia and parts of the Orient. Just like Joseph's brothers in the old Testament, delegations from countries with acute grain shortages came to the overflowing granaries of North America and took home, for a price, sufficient to carry their peoples over until the next harvest. It was fortunate that these grain surpluses existed here, but now they are nearly gone. A few more widespread crop failures, and starvation on a vast scale will no longer be a threat, but a reality. It is estimated that the world had on hand, largely in the United States, enough food reserves to feed all mankind for 69 days. That was four years ago. Now we have on hand sufficient supplies for the passengers in space ship earth for less than a month.

If you are anything like me, you find statements like that startling, but a little unreal. We don't have the perspective of an astronaut, and we find it very difficult to feel that we are in the same overcrowded lifeboat as the millions of Asia and Africa. In Canada, insulated from the harsh realities of the rest of the world, and often isolated even from the problems of the family next door, we just don't feel involved in this crisis. It is unbelievable to us that a time could ever come when there won't be an abundance of everything for sale. Higher prices we can believe in, but shortages we can't. Besides, Canadians, whose national birth rate is falling, can (and do) point a finger to those countries of the Third World whose populations are slipping over the edge of want into starvation. We say, "If you people would just stop multiplying we could step up production of food, and there would be enough to go around. As it is, the Indian family of four persons we were trying to feed in 1972 is now a family of six—two more babies since then." At the present rate of growth, the undernourished millions of this world will have doubled in size by the year 2000.

This is insane, we say, and there is no doubt that cutting the world's population growth is the most urgent question, bar none, facing humanity to-day. But again, what has this to do with us? Canada is not over-populated. That is true, but remember that each Canadian baby born will grow up to consume in terms of resources and energy the equivalent of fifty Indian or African babies. That means that each of us, because of the way we live, the fuel and electricity we use, the products we buy and the food we eat, uses up fifty times as much of the world's limited resources as a citizen of the Third World. It is at this point that we realize that the energy crisis we went through last winter, and this present food crisis, are all part of the same pattern.

Let's think of all the world's peoples as being passengers in one lifeboat—Planet Earth. There are two classes in this boat—First Class and Steerage. As is to be expected, the steerage passengers far outnumber First Class. Between the two sections is one rations box, to be drawn from by everyone. You and I are sitting comfortably in First Class, but we are watching with horror how more people every second are swimming up to the side and being hauled aboard to add to the congestion in steerage. What we forget is that each time a First Class passenger draws his rations, he takes five times what is permitted to a passenger in steerage. There is no rescue ship in sight. Obviously, the rations will run out before long, and who is to say why? Was it because of all those extra passengers in steerage, or was it because we first class passengers ate too much?

As Christians, we must feel a kinship with our brothers in want. Christ commanded us to feed the hungry, and this is just what Christian aid agencies are doing in many countries. But the time is coming when we have to do more. Both as Christians and as passengers in Planet Earth, we have to realize that our duty is to consume less of this world's resources. Does this mean lowering our standard of living? It probably does, but increasing shortages of basic fuels would have forced this on us before long anyway.

We can begin to modify our life style in the little things. Each of these things is of little significance, but taken together they can assume real importance in our lives—just like the dripping hot water tap that in the course of a year can waste gallons of water and expend uselessly the fuel required to heat it. I have a few ideas about practical ways in which we can begin to limit what we draw from the store of world resources. Over the next few issues I'd like to pass these on to you. Undoubtedly you have more and better ideas which you can share with me. Here is one thought aimed specifically at that big family feast on Christmas Day.

The meal is over, and you are trying to make quick work of cleaning up. What could be faster and more efficient than simply to scrape all the left-overs, including the turkey carcass, into the garbage can? That's the way they speed up the cleanup process in restaurants and institutions.

Now, let's put that overflowing garbage can into its world context. This is condensed from an article on Calcutta in the Toronto Globe and Mail, October 3, 1974.

> *Mrs. Noorjehan, a frail woman in her thirties, lives with her four children on the main street of Calcutta. When it rains, they sleep under a park bench. Her husband is dying of tuberculosis in their home village. She came to Calcutta six months ago because there was no food at home. Now she begs with the baby and the two year old. The four and five year olds run wild, begging on their own and picking through garbage cans. At night they line up outside restaurants where they dole out leftovers. Their mother says it is worse now than it was. "There are too many children beggars now. No one has money; no one wants to give them anything." Each morning she gets a bagful of chickpeas at a Roman Catholic charity, but still the children often cry from hunger. A sister at the orphanage agrees that things are getting worse. "Prices have gone up, and the people are hungrier. You see children eating grass, rats, the green scum off tanks."*

Well, we might think, that's very sad, but we can hardly send the scraps from our Christmas dinner to Mrs. Noorjehan's children. No, but the least we can do is use up those scraps ourselves. All those things that aren't enough for a meal would make a great soup, or a casserole. Sure, it's a bit of trouble, but in this world of want, throwing out food is a sin. We first class passengers have an arrogant habit of throwing what we don't want of one meal overboard, and dipping into the rations for fresh supplies when the next meal comes around.

What's that I hear someone saying? "But my family doesn't like eating leftovers!" I hope you and they have a very happy Christmas. Let's all hope Mrs. Noorjehan and her children have one too.

THE LIGHT OF GOD'S LOVE

Canadian Girls in Training (CGIT) from Newfoundland to Vancouver Island will hold their 35th annual Christmas Vesper Service in December.

The services held in hundreds of churches across the country will this year follow the theme "The Light of God's Love." Central to the service is a candle-lighting ceremony symbolizing "the light received from Christ"—the light of kindness, mercy and love which serves as a model for CGIT members.

This year's service was written by Helen Goggin, director of Christian Education, Knox Presbyterian Church, Oakville, Ontario, in co-operation with the CGIT department of St. Andrew's United Church, Markham, Ontario. Information on date and time is available locally.

Some 35,000 Canadian girls between the ages of 12 and 17 belong to CGIT groups sponsored by the Christian Church (Disciples of Christ), The Baptist Federation of Canada, The Presbyterian Church in Canada and The United Church of Canada.

by ESTHER McILVEEN

I love the feel of smooth sheets
at night
the blankets at my nose
and you sitting on the
edge asking
asking God to fill my room
with silver and pink angels
and as you pray
you circle my face
your lips touch my ears
and I hear
"I love you"
then you leave a piece of
thick buttered bread
and I can face
the
dark

Decorations — *Personally yours*

by MYRTLE ROSE

NEWSPAPER TREE

Materials	*styrofoam disc, 5" diameter by 1" thick* *styrofoam cone, 3" diameter by 10" high* *newspaper* *fine picture wire* *gilt spray* *velvet ribbon, 18" long by 1/2" wide (green)*
Procedure	*—spray base with gilt* *—attach cone to base with bondfast glue and straight pins* *—cut newspaper into 3" squares with picot scissors* *—cut picture wire into 2-1/2" lengths* *—pick up newspaper square by centre and wind wire around centre several times, leaving 1" of wire for stem (spread out a bit, like flower)* *—starting at bottom of cone and working around and upwards, insert newspaper squares into cone by wire stem until cone is completely covered,* *—spray entire tree with gilt* *—attach ribbon around base with bondfast glue.*

PLACE CARD HOLDERS

Materials	*fancy tops from household sprays, etc.* *modelling clay* *small items of miscellaneous decorations* *colour spray*
Procedure	*—spray or paint base according to your colour scheme* *—place dab of modelling clay inside base* *—anchor small, simple, but bright arrangement in clay, leaving space for place card*

GIFT CANDLES

Materials *face cloth*
bar of soap
cardboard centre from tissue rolls
Christmas wrappings (plain or striped paper of a shiny nature are most suitable)

Procedure *—wrap bar of soap for base*
—wrap cardboard roll for candle (covering one end)
—stuff rolled face cloth inside candle
—fasten candle to base (open end down) using two straight pins (a tie around bottom of candle will hide the pin heads)
—form conical flame for candle from suitable wrapping and anchor over long straight pin placed in centre of top of candle
—Neatness and suitable colour combinations are important. (Varied effects may be obtained by using different sizes of soap and different lengths and diameters of tissue rolls.)

TABLE CENTREPIECE

Materials *styrofoam disc—6" diameter by 1-1/2" thick*
candle—10" high (white)
odds and ends of small decorations (gold, white, green)
gilt spray

Procedure *—cut 1/2" deep hole in centre of base for candle*
—spray base with gilt
—decorate candle to taste (straight pins will hold items in place on candle) and anchor in hole in base with bondfast glue
—arrange suitable supporting decorations around base—most items can be inserted into the styrofoam, otherwise use bondfast glue
(Vary your arrangements, using other sizes and shapes of bases, other colour sprays and different sizes, colours and quantities of candles. If using more than one candle, have odd numbers, and have them in a cluster and offset, rather than centred.)

JINGLE BELLS

Materials *3 small plastic javex containers*
2 white pipe cleaners, 12" long
3 small bells that jingle
gilt spray
ribbon bow (red)

Procedure *—cut bell-shaped tops from Javex containers (leaving screw tops on and spray inside and out with gilt*
—make small hole in top of each bell and thread first pipe cleaner to the inside of two bells, attaching "jingle bell" to each end
—thread other end of second pipe cleaner around loop which joins the other two bells (all three are now joined together at the top), and with balance of second pipe cleaner form secure loop at top for hanging.
—attach bow of red ribbon to top of cluster
(Clusters of five or seven could be arranged lengthwise.)

WAYS T

"Christmas is too commercial!" We spend Christmas in $ and c. Well, let's get away from it! Here's how:

Celebrate Christmas

with the mumps. Until you have done so, you've no idea how peaceful the Christmas season can be. No meetings. No social obligations. Just a quiet Christmas with the family.

going on a winter picnic. There is soul-healing in God's outdoors that is yours for the walking. Gather the family together, and go up the river, along the paths of a conservation area, or through the fields. Discover beauty. There is "blue snow". Feather-soft blow the green needles of the white pine. The rowan-berries are scarlet-coated. A sandwich, an apple a piece and a couple of thermoses are all you need for refreshments along the way—and there won't be any ants or hornets!

giving a children's popcorn party. If your kitchen is large, let the kids pop their own. Yummy with salt and butter! If not, make popcorn balls beforehand. A case of pop will ease poppers' dry throats. If hands are not too sticky, try pinning "the Tail on the Donkey" and action games. On a larger scale, move to the Church Hall, with Sunday School pupils as guests. Stick to popcorn balls, and engage a puppet show.

with pen in hand. That Christmas cards are beautiful, no one will deny. But do tuck a gay letter inside. You may end up with "writer's cramp", but will have poured out your soul, and—please God—added to the Christmas cheer of many.

packing a take-home meal or two for the loner who has shared your Christmas festive board.

volunteering to be a tester for a Girl Guide seeking her Cook's Badge. Insist though, that her menu not include turkey fricassee.

ferrying shut-ins or car-less Senior Citizens to see the Christmas lights. A "spot of tea" along the way will warm the cockles of their hearts. Chart out routes beforehand. You don't want to meet yourself coming back on a one-way street.

oining in a trek with a purpose. The Field Naturalists' Winter Bird Census in Christmas week . . . you may not see 27 redpolls, but that lash of red could be a cardinal, a rare winter bird in some areas. Again sandwiches and thermoses. Leave the kids at home. You can't keep your eyes on them and the birds too.

giving a gift without price. Send a Christmas card to a young couple in your neighbourhood with children, saying: "I will keep the nights of January 27, February 14 and April 2 open, to baby-sit for you. My treat."

dispensing summer sunshine. Pop jars of jam, jelly, relishes in at doors of loners and shut-ins, promising (see that you keep it!) to return to chat in January, that period of post-Christmas "blahs".

fighting inflation. Sternly count calories. Ah, there's the rub! But it will pay off in pounds, inches and general well-being in 1975.

CELEBRATE CHRISTMAS

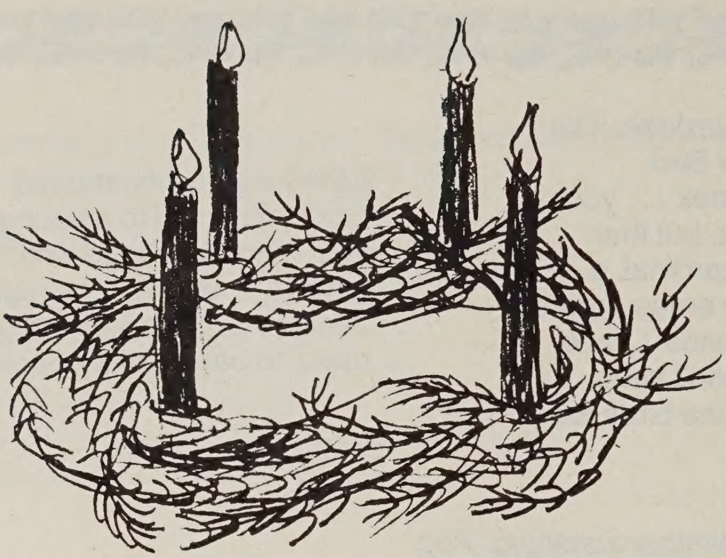
by ELSIE McKAGUE

banning television and radio in your home. Thoughtfully remove (and hide) a tube. No more pressure to buy this or to belong by possessing that. Turn a deaf ear to anguished cries. Rediscover books. Turn on the glory of Christmas music through records when you're in the mood. This may, of course, make for a doubtful peace in your family, but it will be a Christmas they'll remember.

going carolling with a group. Solo work could be blown away by December zephyrs. Dressed warmly, armed with cough-drops, put heart and soul into "Silent Night". Pick streets and stopping places where there are shut-ins.

thrilling in the shining aura of the Christmas Story, as you hear once more in God's house the ancient words: "And it came to pass in those days . . . Unto us a child is born"—beautiful beyond telling.

And none of all this is commercial, is it?



Advent for the Family

by NITA DeVENNE

Light falls softly from lamps and candles on the group of students gathered around the piano in the lounge at Ewart College. Another Advent Service of worship is about to begin. Worship usually takes place in the College chapel but during the Advent season the students gather in the lounge where the Advent wreath is placed on a table facing the group. The service consists of the singing of Advent hymns and carols, prayers, and the reading from Scripture of the well-loved prophecies foretelling the birth of Jesus Christ.

As the students at Ewart College again keep these customs, so families in the Church may wish to make the use of the Advent wreath a part of their preparation for the season of Christmas.

The custom of having an Advent wreath began many centuries ago in Germany. A wreath of green with four candles set in the evergreens—this is the Advent wreath. It is round, a sign of God's eternity: God was, is, and ever shall be. It is made of green boughs, a sign of new life. Its candles symbolize the light that came into the world with Jesus Christ.

The making of the wreath as a family project gives opportunity for conversations with the children about the wreath and why we keep this custom. An older child may research the subject and share his findings with the family.

Advent comes from a Latin word, adventus, meaning "arrival" or "coming", and marks the coming of Jesus as man into the world. From about the beginning of the sixth century, Advent has marked the beginning of the Church year and is the first season in the Christian calendar. While our calendar begins with January 1, the Church year actually starts with Advent.

On the first Sunday of Advent, (four Sundays before Christmas) in a simple ceremony, the family lights one candle. This is accompanied by the singing of carols, prayer and the reading of selected prophecies from the Bible. Each week an additional candle is lighted until all four have been lit.

The candles represent: (1) the hopes of the prophets long ago for someone who would deliver Israel from trouble and war; (2) for the stable birthplace of Jesus who had no comfortable home for his coming; (3) for the songs sung by the angels announcing the good news that Jesus lives among us; and (4) for the gifts and worship brought by the wise men who travelled so far to visit Jesus and his family.

The family works together making the wreath which requires a plywood, styrofoam or wire circle, greens and four red or white candles. The candles are placed at equal intervals on the frame and the greenery arranged around the wreath and fastened. The finished wreath should be placed on tin foil or an asbestos sheet. *Caution: Greens dry out rapidly and the first candles burn low. It may be better to replace them to avoid a fire hazard.*

Place the Advent wreath in some spot in your home that represents a center for your family—perhaps the place where you have daily worship—or the mantle, a table in the living room, or the dining room table.

The four services which follow are worship outlines for the four weeks in Advent. You may have hymns, poems and favourite prayers that fit these themes or use the outlines as given. The leader of worship could be the father or mother or an older child.

A little advance planning before each time of worship will be helpful. Decide who will read what, check that there are matches for lighting the candles, that the Bible passages are marked. Taking care of these details will make orderly worship possible.

The wreath and customs we keep are important, but more important is the Christ these symbols of light represent. It is for His coming, first as promised many centuries ago, and in the future, that we prepare ourselves. We need to help our children and ourselves feel the importance of His command to tell of God's love for us and for all people; to see that we love and give because we have Jesus' example in His life given for us and His ever-present love for us.

FIRST SUNDAY IN ADVENT

CALL TO WORSHIP
"Let thy steadfast love come to me, O Lord, Thy salvation according to thy promise" (Psalm 119:41)

CANDLELIGHTING CEREMONY

Leader (Lighting one candle)
Why do we light this candle?

Child This candle reminds us of the hopes and prayers of the prophets for the Son that God promised to send His people.

SCRIPTURE Isaiah 9:2,6,7

HYMN "O come, O come, Emmanuel" (116 New Book, 241 Old Book)

PRAYER We praise Thee, O God, for the prophets of old who told people about the coming of thy Son. We thank thee for the life he lived on earth. Help us as we look forward to Christmas to have the spirit of Jesus in our homes and hearts. Amen.

SECOND SUNDAY IN ADVENT

CALL TO WORSHIP

"The people that walked in darkness have seen a great light. Those who dwelt in a land of deep darkness upon them has the light shined." (Isaiah 9:2)

CANDLELIGHTING CEREMONY

Leader (Relight first candle; light second candle)
Why do we light this candle?

Child To remind us that Jesus was born in a stable; and that we must prepare ourselves for the coming of the Christ-child.

SCRIPTURE Luke 2:1-7

HYMN "Hark! the glad sound!" (110 New Book, 164 Old Book)

PRAYER We thank thee, our Father, for Jesus who shows us how life is to be lived. Help us to prepare for him and to respond to him in love Amen.

THIRD SUNDAY IN ADVENT

CALL TO WORSHIP

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16)

CANDLELIGHTING CEREMONY

Leader (Relight first two candles; light third candle)
Why do we light this candle?

Child To remind us of the good news sung by the angels when Jesus was born and that we must prepare ourselves for his coming.

SCRIPTURE Luke 2:8-20

HYMN "Hark! the herald angels sing!" (132 New Book, 171 Old Book)

PRAYER We praise and thank thee, O Father, that Jesus Christ is your good news to us. Help us to share your love with our friends and family and outside our homes. Amen.

FOURTH SUNDAY IN ADVENT

CALL TO WORSHIP

"For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6)

CANDLELIGHTING CEREMONY

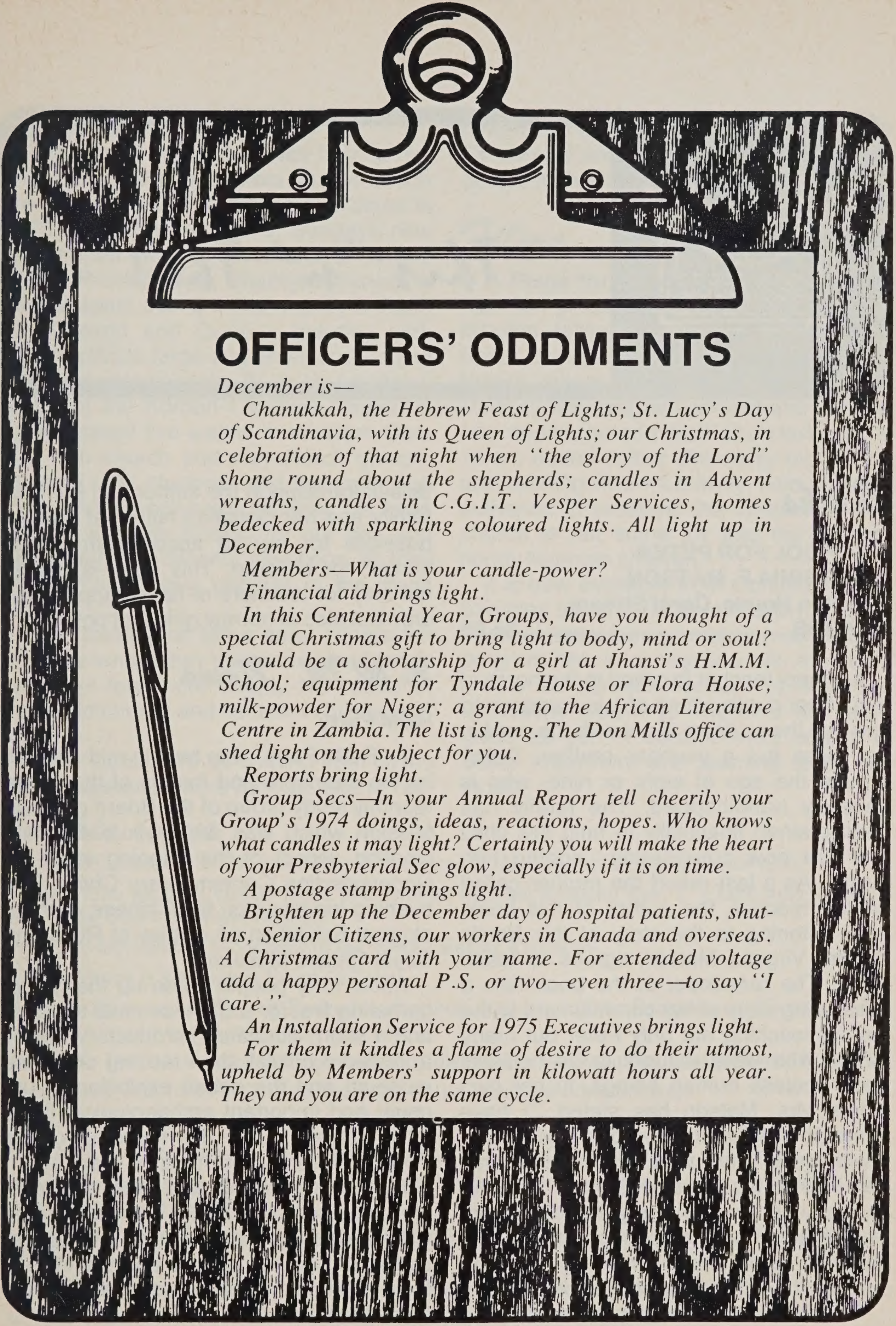
Leader (Relight three candles; light the fourth candle)
Why do we light this candle?

Child To remind us of the worship and gifts of the wise men.

SCRIPTURE Matthew 2:1-11

HYMN "As with gladness, men of old" (153 New Book, 177 Old Book)

PRAYER We thank thee for those first wise men who visited the baby Jesus and worshipping gave him gifts. Accept our gifts, O Lord, of love and helpfulness to others, to our families and beyond our homes. Amen.



OFFICERS' ODDMENTS

December is—

Chanukkah, the Hebrew Feast of Lights; St. Lucy's Day of Scandinavia, with its Queen of Lights; our Christmas, in celebration of that night when "the glory of the Lord" shone round about the shepherds; candles in Advent wreaths, candles in C.G.I.T. Vesper Services, homes bedecked with sparkling coloured lights. All light up in December.

Members—What is your candle-power?

Financial aid brings light.

In this Centennial Year, Groups, have you thought of a special Christmas gift to bring light to body, mind or soul? It could be a scholarship for a girl at Jhansi's H.M.M. School; equipment for Tyndale House or Flora House; milk-powder for Niger; a grant to the African Literature Centre in Zambia. The list is long. The Don Mills office can shed light on the subject for you.

Reports bring light.

Group Secs—In your Annual Report tell cheerily your Group's 1974 doings, ideas, reactions, hopes. Who knows what candles it may light? Certainly you will make the heart of your Presbyterial Sec glow, especially if it is on time.

A postage stamp brings light.

Brighten up the December day of hospital patients, shut-ins, Senior Citizens, our workers in Canada and overseas. A Christmas card with your name. For extended voltage add a happy personal P.S. or two—even three—to say "I care."

An Installation Service for 1975 Executives brings light.

For them it kindles a flame of desire to do their utmost, upheld by Members' support in kilowatt hours all year. They and you are on the same cycle.

This 'n' That

Books

A SCHOOL FOR PETER
by VIRGINIA F. MATSON
Creation House, Carol Stream,
ILLINOIS $5.95

A school teacher is called to the home of one of her pupils where she is surprised to find that the problem is not with the pupil in her class but a younger brother, Peter, around the age of eight or nine, who is severely handicapped. The family has been drained financially to help this child and are now considering "putting him away." As a last resort the mother called on the teacher, the author of this book. After listening to the story of this frantic parent, Virginia Matson agrees to teach Peter. The remainder of the book tells a fascinating story of her committment to the task of teaching not only Peter but many others who were thought to be helpless and hopeless human beings. In her own words Mrs. Matson has stated, "I have come to realize it is a privilege and a challenge to work with handicapped children, even those useless ones you describe who are severely handicapped. They teach me so much more about how children learn and how much courage children have that I am daily inspired."

This book is thoroughly readable as it tells of the support the author had from her family and her Christian faith that made it possible for her to accomplish "great things" for children. This book is helpful not only for teachers of handicapped children but also of normal girls and boys.

BWM News

ROM Party

A "ROM Party" was held in mid-Autumn by the members and friends of the China Monthly study group of the Board of World Mission which was an unusual and fascinating aspect of the ongoing study on Understanding Contemporary China. The evening focussed on the Chinese Archaeological Exhibition on display at ROM (the Royal Ontario Museum).

About forty people made up the group, gathering first for a Chinese meal together and a short, illustrated introductory talk by a museum official, then moving on to the museum and the actual exhibition of unusual and important archaeological finds, all unearthed since the founding of the People's Republic of China 25 years ago.

A most rewarding and enjoyable evening was completed with discussion over Chinese tea and cookies and a new appreciation of Chinese culture and the truth of the exhibition's slogan, "Using the past to serve the future".

Centennial Visitors

The church in Canada was host to two unusual Centennial Visitors this fall which are forerunners of many more to come in 1975. The Very Rev. J. D. Sangaya now General Secretary of the Church of Central Africa Presbyterian, Blantyre Synod in Malawi spent over a month mostly in Eastern Ontario and Quebec meeting with congregations large and small and visiting in homes of lay people. Dr. In Ha Lee Moderator of the Korean Christian Church in Japan, spent five weeks in Western Canada with church and non-church groups, meeting with students and appearing on radio and TV programs, sharing his keen insights into the Gospel for our day and discussing the minority situations as they exist among many peoples in the world today.

Both these men left a deep impression on those whom they met and helped many churches feel more deeply the reality of the world church and its task in this generation.

Other visitors will be coming from all the overseas areas where the Canadian Presbyterian Church is at work to celebrate the Centennial and raise the sights of church people in this country.

Films

A Place for Children is the name of a new film produced by the Board of World Mission telling the story of "The Four Seas" community house in Port Harcourt, Nigeria where Canadian missionary Don MacKay was program co-ordinator until he returned to Canada this Fall on furlough. A 16mm sound colour film—only eight minutes running time—it is lively, colourful and authentic. It breathes the concern of the church to put some joy into the lives of needy Nigerian children.

It is now available from Communication Services Library, 50 Wynford Drive, for a nominal rental fee and makes a very useful program item in connection with the study of the Centennial Account of Missions **Unknown Country.** There is no study guide as yet—it doesn't need one. It is sheer enjoyment and learning is by osmosis.

In this issue

Rev. Bob Carter is with Program Support Services of the Board of Congregational Life.

Gretta Crabb recently visited Japan and Taiwan with her husband Rev. J. Crabb who is Chairman of the Board of World Mission.

Dr. Hugh Davidson is Moderator of the 100th General Assembly.

Nita DeVenne is librarian at Ewart College.

Maud FitzSimons, a Council Executive member, has returned to Peterborough from Wabush where she was involved in mission endeavors.

Peter P.K. Hsieh is General Secretary of the Bible Society of Singapore, Malaysia and Brunei.

Dr. Kenneth McMillan is General Secretary of the Canadian Bible Society.

Sally Maddock shares cozy winter evening thoughts from Stayner.

Elsie McKague from King City, is also the regular contributor of "Officers' Oddments."

Esther McIlveen from Edmonton again shares her poetry with us. A collection of her work "for love of life" is now in print.

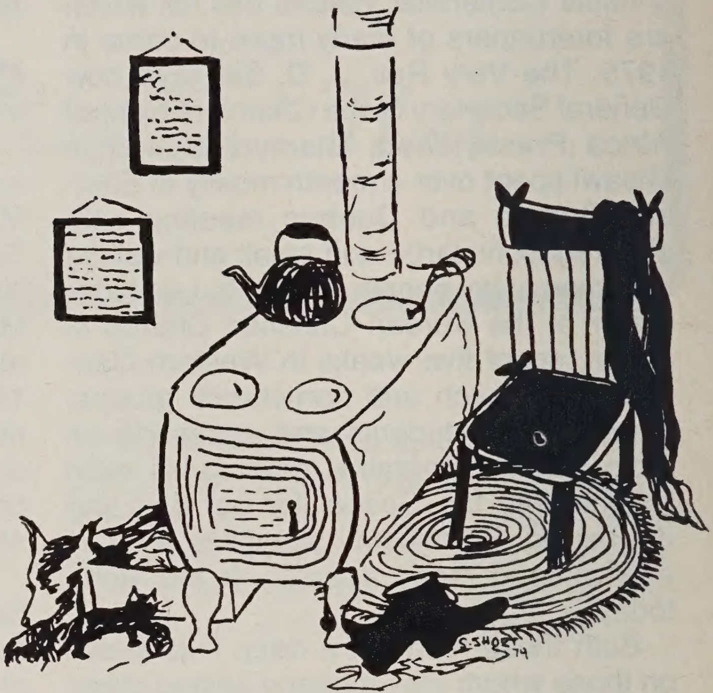
Mary Peckover is Chairman of the Education Committee, and a member of the Editorial Committee.

Myrtle Rose, for many years Assistant to the Treasurer, shares Christmas ideas.

Martine van Beek writes from Winnipeg where she is a social worker.

THE FRIEND OF THE FAMILY

by **SALLY MADDOCK**



I am alone in the farmhouse. I might be lonely but for my friend the Box Stove in the kitchen. It squats by the hearthrug like a shiny black dog with curved claws legs, breathing life-giving air in through its open shutter with a small huffling sound, expelling its dragon breath into the black neck length of pipeline whose maw, the chimney stack, gapes upward, smoking, poking at the white winter sky with its gray finger.

The Box Stove speaks to me in its soft fluttering voice of other moments . . . times when children ran inside, snow booted, jostling to get near its heat. I, grumbling, "Take your boots off", slivers of ice and snow clots melting upon my scrubbed tiles. But I am happy, fulfilled, handing them steaming cocoa topped with marshmallows and gingerbread hot from the oven, spicing the air. The Box Stove centers this startling crowd while they tell me of prowess on the farm pond ice rink; all are small Bobby Howes and Rocket Richards—the girls as well as boys—tough, wiry, red-cheeked, noisy. There's only three to each team. No segregation, "women's lib", or favours shown in this rural commune!

The Box Stove reminds me, too (with its open cast iron door framing the dancing flames), of snowbound evenings when the house seemed dreaming, curled like a sleeping cat upon its hilltop, holding us safely in its warm paws. And we, within it, watched the firelight painting our faces with Indian war dance patterns, making Alladin caves and Jacob's ladders in its bright log brands, flickering its flowery film show on walls and curtains as though moving them and transforming inanimate to animate. The children toasted themselves, and bread, while discussing what to name the new calf—or showing me kittens feather light, feather soft, mewling, from the basket behind the Box Stove while their green-eyed mother waited, anxious, crooning, to mouth them (dangling, unprotesting) to her own safety.

Then there were all those early Christmas mornings, the stockings hung so carefully, showing in the faintly firelit rosied darkness strange curves and protrusions, until with smothered giggles the children crept in (leaving parents sleeping) to sit around the welcoming warmth and share their joys and treasures. Later with dinner done, chores safely over, and playtime past, again we gathered. The dogs exhausted with toboggan chasing sprawled complaisant, snuffling a little through snowpricked noses, combing the ice balls from their furried paws with their teeth. An innocence which held us secure for those brave moments against the world's intrusion gives in later years a remembered peace.

What do you say to an Ashkenazi?

by m. roy gellatly

Of all the great non-Christian religions, the one that we in Canada are most likely to meet is Judaism. And the type of Jew here is most likely an Ashkenazi, having his roots in European Jewry, rather than an "Oriental" Jew. This name arises from a famous rabbi who lived in the 17th century in the Netherlands and whose influence spread widely, especially over English Jewry.

During Advent, Christians remind themselves of the origins of their faith in Christ who is "of the house and lineage of Judah." We emphasize the Jewishness of Jesus by our teachings about Mary, Joseph, Old Testament prophecy, and all the rest of it. But how do we speak to Jews today?

Maybe one of the most tactless approaches that I have ever heard of is to ask what the Jew thinks of the Messianic prophecies in the Old Testament. This is a big subject which is worthy of detailed study, but it is not always a good beginning as both sides are immediately defensive of age-old positions. Why not begin with common ground? Instead of treating the Jews as a strange, near-Christian, Old Testament sect which "missed the boat", let us rather see them as people of integrity who have much to offer in their own right as Jews as did Jesus and His earliest followers. On this basis friendship is possible, and only then can our differences be seen in perspective.

One of the characteristics of modern Jews is that modern history has victimized them. Why should they trust you? Whether we like it or not, the attitude of the Jew reflects the fact that the holocaust under Hitler occurred in so-called "Christian" Europe, and barely thirty years ago. The Jew must work through his attitude of paranoia, if he is to get over the hostility engendered by this gross injustice. The Christian must work through his attitude of guilt, if he is to deal fairly with this gross injustice and its aftermath. Both sides can never settle for a shallow or cheap form of reconciliation which does not involve genuine forgiveness.

The point of meeting between Christian and Jew then is in the nature of suffering and the meaning of victimization. For the Jew, his people and nation is on the cross. For the Christian, the issue is still the question of the suffering Jew, both in one man in Jesus, and in the Jewish people. These are great issues and can be Good News for both sides.

a small reflection

by agnes pierce

Present at Bethlehem's Stable

By the time the Christmas issue of Glad Tidings reaches your mail box, many of you will have your Nativity Scene out, once again placing the figures of Mary and Joseph, the star and small animals around the little stable you bought or made. Some will have real hay lying around or in it . . . all to remind you of that first holy Christmas night.

The ox, the ass, the camel, and sheep, are known as the biblical quartet. All of these were probably present on the night of the holy birth.

The ox was used in Bible days for heavy farm work as it had much strength. The ass was a family favorite, and most valuable. It was economical as it ate only one-quarter as much barley as the horse. Humble as his status was, the donkey was well liked. Even poor families like Joseph and Mary owned a donkey. Many families trimmed their little donkeys with beads and red wool to show their pride in them, putting these things on the donkey's neck and tail.

You remember how Joseph and Mary used the simple little beast in their journey to Bethlehem from Nazareth, and they also used the same animal to ride in their flight to Egypt.

Sheep in the Bible are also given great significance. Much was known about sheep as early as 3000 B.C. They came from the wild sheep of Asia; the large broad-tailed sheep came from the Tigris Euphrates Valley.

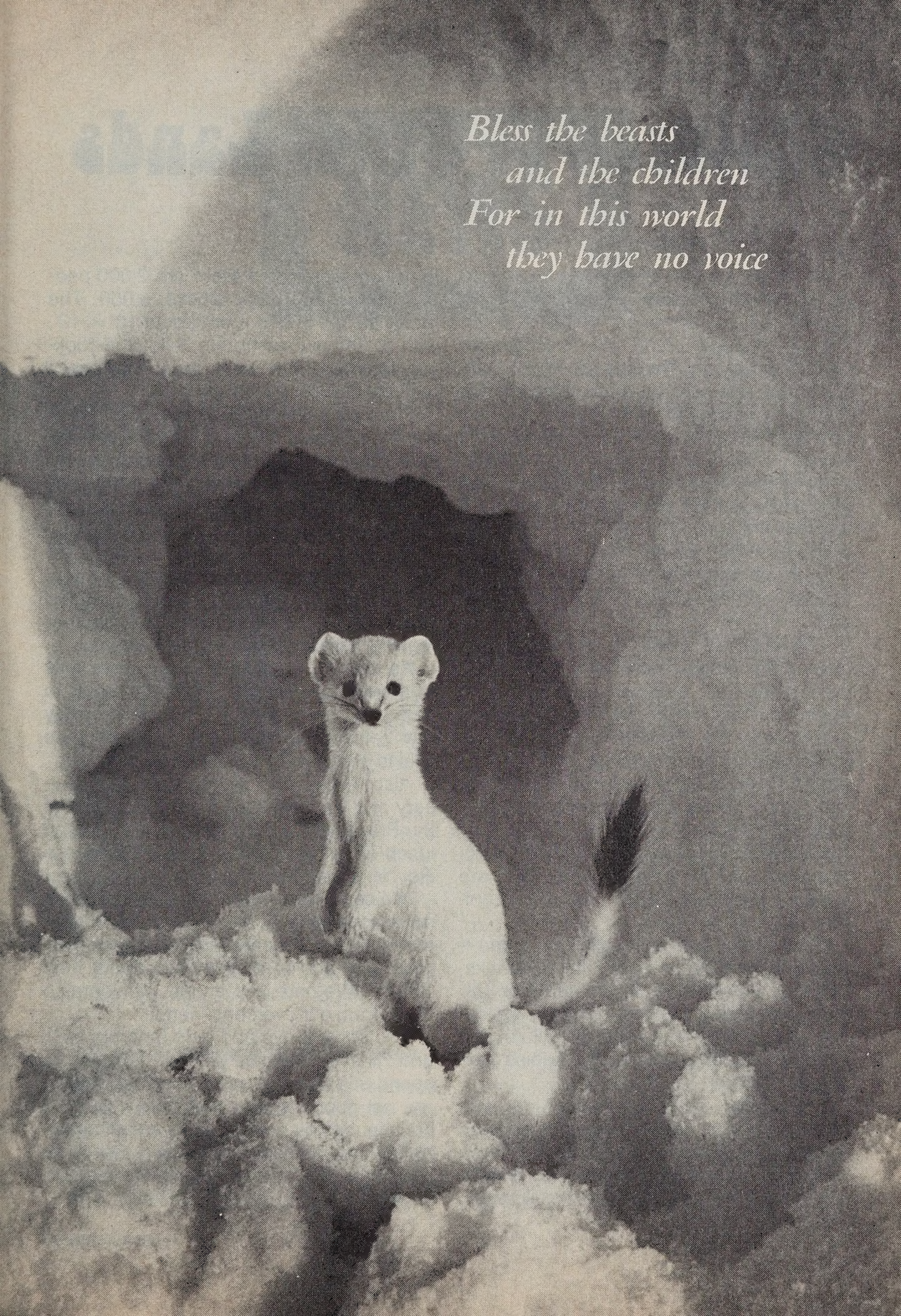
Every Palestinian bought two lambs each year at Passover time. One they would kill; the other was kept as a pet for the children and for wool for their looms. The one slain was to remind the Palestinians of their flight from Egypt and it was eaten with herbs at the Passover feast.

Camels seem the most picturesque of all Bible animals. Many of my friends who have travelled to Israel have come back bringing wooden camels or little camels carved from other material. A camel sees objects at great distances and scents water long before his driver spots the oasis. He can travel long distances without food or water. Camel hair can be clipped and woven into the finest, warm garments. Its milk is also good food. Camels and Christmas seem to go together. Wise men used camels in their stately journey to Bethlehem following the guidance of that beautiful star.

When arranging your Nativity, do not forget the goat. They were on the domestic scene many times. From goat hair, a family would make curtains, cloth, and many tents. Read I Samuel 19:13 and see that pillows were made from goat's hair. Goat milk was used and cheese made from it.

How good God is to give us such beautiful animals! Let us be kind to all animals and realize what a great part they play in making our lives happy.

Are we, as a Christian group of ladies, thankful for every blessing we have this happy Christmas season?



Bless the beasts
and the children
For in this world
they have no voice

Children of Other Lands

by Gretta Crabb

It was my joy and privilege to be able to accompany my husband recently when he visited our missionaries in the Korean Church in Japan, and the Presbyterian Church in Taiwan. There is so much to tell, but let me just pass on a few things which may be of interest to you.

While in Tokyo, we visited the Kawasaki Nursery School at Dr. In-Ha-Lee's Church in Kawasaki. When we arrived there, it was play time, and the children were having a wonderful time on the big slide and other playground equipment. We visited each class room, and finally had lunch with the children—what a happy group of little people!

The children wear the same kind of clothes as Canadian children, but they all have black hair, and perhaps their faces appear a little rounder. In place of our forks and knives, the children (and grown-ups too), eat with chopsticks. School lasts six days a week. When entering homes, churches, etc., shoes are removed, and sandals worn. Matresses are laid on the floor for sleeping. Their language is different. In place of our Canadian Dollar, Yen are used—approximately 300 Yen to our dollar.

Cost of living is very high in Japan—much worse than here in Canada. Books, building blocks and equipment for the Kawasaki Nursery School are very expensive. A crib costs one hundred dollars, and at present, there are twelve babies and only three cribs.

From Japan we flew to Hong Kong, and there we visited a very large nursery and kindergarten school in an Anglican Church building. This school is for the children who live in the large apartment blocks close by. In the smaller blocks there are 2,000 people, and in the larger blocks, 5,000. The family sleeps in one room about 10' × 12', with communal washroom, toilet and cooking facilities. We were most impressed with the discipline in this school.

Finally we reached Taiwan, and one of the highlights of our visit was to meet the Rev. Clare and Mrs. McGill at Hsinchu. Mr. McGill had just completed the translation of the New Testament into the language of the Tayal Mountain people, and had actually started typing the final copy for the printer—1100 pages in all. What a tremendous piece of work. Mr. and Mrs. McGill were rushing to complete the typing before leaving Taiwan for furlough in Canada.

As the C.O.C. children know, their gifts of money went to Mr. McGill this year to help with the cost of this translation. May many copies of the New Testament be sold to and read by the Tayal people.

Also at Hsinchu, we saw another Nursery and Kindergarten School in action at the Presbyterian Bible School, and we had lunch with the Principal and his wife, the Rev. Y. S. and Mrs. Wong.

We came away from Japan and Taiwan most conscious of how much the Church means to the Korean and Taiwanese people. They are so enthusiastic about their Church. We here, in Canada, can learn so much from our overseas friends.

You know, boys and girls (and big boys and girls too), when you are tempted to spend so much on candy and pop (which are not good for your teeth anyway), you could put aside a few nickels and dimes to be sent overseas to the Nursery School in Kawasaki. You will be helping in a wonderful piece of work.

NEWS

'Highest Flight' New Testament Distributed By 3 Airlines

Travellers on Braniff International, Texas International, and Southwest Airlines are reading something besides newspapers, magazines and business reports these days—copies of The Highest Flight New Testament.

As an added bonus, each traveller gets to keep a copy of the colorful paperback, which has been made available through High Flight Foundation here.

Each of the New Testaments contains a personal testimony by former Apollo astronaut James Irwin, who organized the High Flight Foundation two years ago as a vehicle for "space age" evangelism.

The Southern Baptist layman, who walked on the moon during the 1971 Apollo 15 expedition, said, "It's a great thrill just to see an airplane go by and realize that there's a High Flight New Testament on board. You wonder if it's being read. Is it changing someone's life? It may be leading someone to his own high flight with God—a flight he'll never forget."

Christians Attacked In Northeast India

The Baptist World Alliance has reported "highly destructive vigilante attacks" by bands of high school students vs. the growing Christian movement in Arunachal Pradesh, India.

The attacks, a BWA report indicates, include widespread looting, burning of homes and churches, and physical assault.

"Rapid growth of Christian churches in the last 10 years has alarmed anti-Christian forces of the area," a BWA spokesman said. "The people were formerly animists. During the last decade the number of churches in one tribe has grown to more than 50 with 4,000 baptized believers. Its leaders say that another 1,000 new believers are awaiting baptism."

Congregation Rebounds from Loss of Afghan Church

Kabul, Afghanistan (EP)—A year after the $223,000 building housing the Community Christian Church in Kabul was destroyed by the government of Afghanistan, its parishoners are looking on the experience as having taught them a lesson.

Dr. J. Dudley Woodberry, who has been pastor of the 100-member congregation for the past year, said "With the benefit of a Monday-morning quarterback's hindsight, the building was obviously more ostentatious than was wise for the times."

In a recent interview, he reported that "the congregation's morale is good now. Initially, there was sadness and disappointment. But we know now that the church is not a building. It is people. We are a living church. We are experiencing this to a greater degree now that we have to be the church."

A BIG AREA — A BIG JOB

by PETER P. K. HSIEH

Bible Society of Singapore, Malaysia and Brunei, where are you?
We are south of Thailand and north of Indonesia.

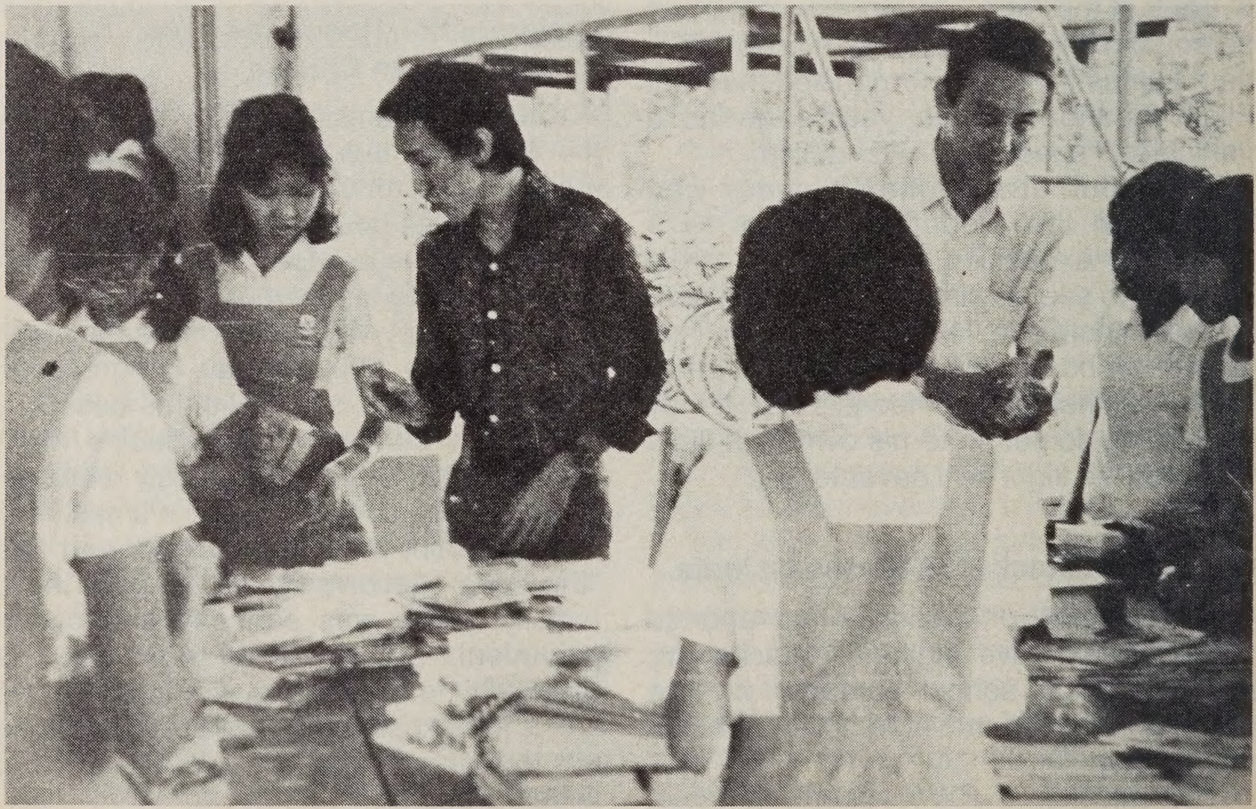
Do you mean that you are in three countries?
Our office is in Singapore, but we do serve in these three countries.

How was your work started?
Soon after the British and Foreign Bible Society was organized, they came to our area. After the second World War the National Bible Society of Scotland joined in. Now we are an Autonomous Society and a member of the World Fellowship of Bible Societies. This World Fellowship is known as the United Bible Societies.

Who are the people in your area?
They are Malays, Chinese, Indians, Aborigines and a small group of people from other countries.

Do you have Bibles to supply to all these people?
No, some of the tribal groups do not yet have the Bible in their own languages. We are sponsoring translation programmes to translate the Bible into their own languages.

What are the names of some of these languages?
They are Dusun (Kedazan), Iban (Sea Dayak), Kayan, Kelabit, Kenyak, Land Dayak, Murut (Lum Bawang) Penan, Saban, Sengoi, Tagal, etc.



Can they understand one another?
Not always. The Governments are using Malay as the National Language. It will be the common language.

Can they all read?
No, many adults never had the chance to learn to read. So they will need to learn. It is always easier to learn to read one's mother tongue as a start.

Do you have enough funds for all the translating, publishing and circulating?
Far from adequate. We need subsidy at every stage. Scriptures for all these people are sold at less than the cost price.

How much less?
Take the New Testament as an example. The production cost is about $5.00 per copy. We get only around $1.50 back.

Are people really interested in the Bible in your area?
Students are always interested if we reduce the selling price. The photograph shows one of the visits we made to a girls school. During this one visit, almost 7,000 units (New Testaments, Portions and Selections) were sold.

wms highlights

Mt. Pleasant, Vancouver

An open meeting for congregation and friends, the fall Thank Offering meeting was held with guest speaker Miss A. B. Bissett, a member of the WMS who had recently visited the Holy Land. The Sunday evening service proved to be successful in terms of attendance. Miss Bissett's presentation proved not to be a travelogue, but a spiritual experience for those gathered.

St. Andrew's, Sherbrooke

A reunion for the 30th Anniversary saw many former WMS members and friends gather for a Saturday afternoon celebration and worship on Sunday. Miss Margaret Kennedy, Miss Helen Ross and Mrs. E. A. Wright, among the first to gather for mission study in the group that became the WMS, received special mention. Two projects—a Margaret Kennedy fund and three Life Memberships—were launched to mark the Anniversary.

Lanark and Renfrew Presbyterial

At the all-day Fall Executive, members gathered to give reports, plan events and attend a workshop on the structure and work of the WMS conducted by Miss Margaret Boyd. After an afternoon of participation, a dinner was served by Carleton Place ladies.

West Toronto Presbyterial

A play called "Clouded Questions" was presented at the Fall Rally held at Runnymede Church, following which groups discussed questions raised by the play. Miss Lillian Reay spoke in the evening service on Hospital Visiting.

Barrie Presbyterial

"Bargain Day" was just that for members of Barrie, East Toronto and West Toronto Presbyterials as they gathered in Barrie. Devotionals and information as well as books were featured in the morning, and the afternoon's attraction was a bargain market of resource materials. The day concluded with a casserole dinner.

Toronto and Kingston Synodical

The semi-annual meeting held in Kingston was particularly beneficial in sharing information and reports. Panel discussions, a study on "Unknown Country" and devotions on the theme "Remembrance, Renewal and Response" were inspiring. Miss Joy Randall was in attendance at the two-day event.

Dutton

A combined Thank Offering Service for Dutton, West Lorne and Wallacetown was held recently. Many women participated in the service, with Miss Mary Whale as guest speaker. Miss Whale spoke on work in Korea, Southern Asia, the Philippines and Japan.

Fall Rally

St. John's, White Rock was the site of the fall rally of Westminster Presbyterial. Reports were heard from the Valley groups as well as those attending Council and the North West International Mission Conference.

The highlight of the day was an interesting slide presentation by Miss Mavis Hyndman on how she lives in Japan.

Ingleside

Mrs. Maud FitzSimons told of work in Wabush, Labrador at the fall Thank Offering of St. Matthew's WMS. Mrs. FitzSimons shared a message and pictures of mission endeavour.

from: the treasurer

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Kenyon, Dunvegan

Mrs. D. D. MacLeod
Kenyon, Dunvegan

Mrs. Ida Allan
Knox Normanby, Durham

Mrs. Edith Hayward
Knox, Embro &
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Mrs. Barbara McLean
St. James, Forest

Mrs. Mary Stronach
Knox, Oakville

Mrs. Lavina O'Connor
St. Mark's, Orillia

Mrs. Mary (Polly) Jackson
St. Giles, Ottawa

Mrs. Belle Campbell
Mt. Zion, Ridgetown

Miss Margaret Crockard
St. Andrew's, Sarnia

Miss Edith Leckie
St. Andrew's, Stratford

Mrs. Hanna Maddin
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Mrs. Elsie Cruickshank
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Mrs. Hans Ingold
St. Andrew's, Windsor

Mrs. James Johnston
St. Andrew's, Windsor

Mrs. Robert McCallum
St. Andrew's, Windsor

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